NUND RISHI

UNITY IN DIVERSITY

J&K ACADEMY OF ART CULTURE AND LANGUAGES SRINAGAR
1984

Nund Rishi

UNITY IN DIVERSITY

Translated and Introduction

By

PROF. B. N. PARIMOO

J&K Academy Of Art, Culture and Languages,

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UNITY IN DIVERSITY

Foreword

One of the most popular, significant and picturesque epithetes of the Hero of this book, Nund Rishi, is 'Standard Bearer of Kashmir'. This is a very meaningful metaphor, which enshrines in itself a very subtle but fierce struggle to save the ethos of Kashmir at a turbulent time. Islam had pierced the strong ring of mountains which so zealously guard it, towards the beginning of 8th century of Christan era and histories record that a native ruler of Laltadityas' calibre had to forgo alliance with distant chinese to Stem this rising tide. History ultimately saw that the onslaught of fresh and forceful ideas which Islam at that time represented, proved two strong and Kashmir was over whelmed. This needs to be emphasized that this was a peaceful, bloodless and apparently silent revolution. To quote R.L. Stein, the erudite compiler of Kalhana's "Rajatarangini.

"Islam made its way into Kashmir not by forcible

conquest but by gradual conversion". Islam had so took over the whole system in Kashmir that when Rinchina, (1320-1322 A.D.) King from the land of lamas, was called upon to adopt a new faith, he opted for Islam, which essentially was a political decision and was the result of a calculated survey of the interplay of political forces at that time. Nund Rishi was born against this back-drop. After the first impact of Islam, missionaries from Central Asia had emerged on the scene. Imbude with the catholicity of the new faith, they besides other aspects, emphasized its external manifestation also. This amounted to a cultural shook. Nund Rishi saw the essence of the conflict. He was a great exponent of Islamic tenets but, at the same time, saw the futility of attacking Kashmir's traditional way of life. Thus he founded the 'Rishi Cult', which essentially is a wounderful attempt at synthesis, Nund Rishi's approach was more down to earth and it not only made impact of new culture more soft and meaningful, but also guaranteed the continuence of very Kashmiri way of life. He certainly was not for statusquo but was keen that kashmiris should not suffer from a sense of inferiority. This fact was appreciated by the most enthusiastic missionaries also and the formally issued a letter of endowment recongnizing his piety, sincereity and wisdom. Even the great saint himself exclaimed

"I broke the sword andtforged sickles out of it"

Although his senior contemporary and guiding-

CHIEF MIMISTER
JAMMU AND KASHMIR

Message

I am glad to know that Mr. B.N. Parimoo has written a book on the life and poetry of Hazrat-i-Sheikh Noor-ud-Din Reshi in English entitled 'Unity in Diversity'. The very title of the book sums up the quint-essence of the wide-ranging sayings of the great Sufi and Saint-poet. His mystic expressions constitute a shining chapter in the history of Kashmiri literature. His 'Shurakhs' overflow with purity of spiritual thought which are recited with much reverence by all Kashmiris irrespective of their faith and beliefs. Sheikh-ul-Alam's universal message and his vission are, therefore, the best examples of the common cultural heritage of Kashmiri people.

I send my sincere best wishes for the success of this book.

Sd/—
(S.M. ABDULLAH)

Jammu-Tawi,
February 24, 1980.

Introduction

The literary history of Kashmir dates back to the hoary past. There are extant impressive peaks of Sanskrit scholarship and profound Meta-physical philosophy. Though accessible to a stalwart scholar, by and large they remain enveloped in a Classical and Mediaeval haze. Quite understandably, they are beyond the scope of the school boys. Below these august heights become visible, through the binoculars of research, figures of various statures, following one another less closely. Among these, it is necessay to take note of Shitikantha of the 13th century whose MAHANAI PRAKASH is a landmark of significance in Kashmiri literature. But, as it is written in Apa-bhransa (corrupted form of Sanskrit and Prakrit dialects), it remains a hidden treasure for us. So also is the case with Maheshwaranand's MAHARTH MANJARI written in Pra:krit of the times. As the haze clears at the foothills, there stand out two spiritual geniuses—Lalla-ded and Kunda-Ryosh—who may well be called the precursors and founders of the modern literary Renaissance in Kashmir. The use of modern Kashmiri language as the vehicle of creative literature, exalted thought and artistic expression begins with them. They take their position, historically, by the turn of the second

quarter of the 14th century, A.D. With their poetry of spiritual enlightenment and moral didacticism, Kashmiri language comes to its own. For the first time, it becomes the means of communication between the saint, seer and scholar, on the one hand, and the man in the street, on the other.

Lalla-ded and Sheikh Noor-ud-Din Rishi (alias Nunda-Ryosh) have come down to us, over the centuries, as apostles of true knowledge. They had a message to give and could not, perhaps, help singing as an inspired compulsion. They touch the deepest cords of human sensibility. It is not for nothing that we recite the VAKHS of Lalla-ded and the SHRUKS (shlokas) of the Sheikh with gusto and feeling. The meaning comes home, mixes with the blood and becomes part and parcel of our being. A cultural rejuvenation takes place.

The hall-mark of this culture has been the spiritual approach to problems of life. It is humane and cosmopolitan in essence. Breadth of outlook being its characteristic quality, great store is laid down upon the ethical view of human conduct. Social relationship is judged from a wider angle and a moral plane. Higher powers are recognized and firm faith is evinced in the Divine dispensation of human affairs. Freedom from narrow grooves of prejudice is the peculiar badge of this way of life. The connotation of 'religion' becomes more comprehensive. It encompasses the Universal Spirit, the attainment of which beeomes the goal of life. It has its roots firm in the conviction that life is a means to an

light, Lal Ded, had at the beginning of this clash, exclaimed almost in awe.

"One who raiseth a sword, is the keeper of the Raj"

Nund Rishi was an intelectual besides being a deeply religious person. His verses are a testimony to his perception and analytical mind. Even though his general tone is didactic, instances of luminant poetic gems are not un-common in his shruks (Shaloks). He has many common points with great exponants of Bakhti movement like Bhagat Kabir etc. but it is rather a lapse of first order that he is not so well-known outside the fold of Kashmiri speaking people. That perhaps was one of the reason that when during his Hexa Centenary Celeberations in 1978 we approached the Central Post and Telegraphs, Ministry to issue a commorative stamp in his honour, they quietly avoided us.

The Academy has done its bit to desciminate the teachings and tenets of the great sage. His selected verses have already been published to English, Punjabi, Dogri and Hindi. We are very happy to publish this work by Prof. B.N. Parimoo, who has done a good job to render Nund Rishi in English, besides presenting him in his time frame and cultural milleau. This book should have seen the light of the day in 1979 itself, but for some personal considerations of the compiler, We fondly hope that this book will create a better appreciation of Nund Rish's contribution and stature as a re-

markable, cultural figure in English knowing circles. In fact if Kashmir as a unique cultural entity is to be understood, it is a pre-requisite to read Nund Rishi and to know about his multi-dimentional attainments.

Srinagar,
November 12, 1984

Mohammad Yusuf Taing
Secretary

kunei",[1] etc. do need an unbiased and spiritually motivated understanding. It may not be fair and wise to brush the statements aside as" deserving no credence", simply because the "world is too much us". Our god-men have been persons of established preternatural insight, and high time it is to sift their experiences and benefit by whatever of genuine gold we come upon.

The field of knowledge is boundless. An attempt has been made at bringing to limelight the exalted verse of Sheikh Noor-ud-Di:n Rishi, which has so far remained confined to moth-eaten Manuscripts, published or unpublished Noor-Na:mas and Rishi-Na:mas (mostly in Persian), Written on hand-made Kashmiri paper by ardent admirers of the Sheikh, during the last six centuries, and relegated to the obscure archives of the Research Manuscript Library at Srinagar, or kept away from public gaze as precious private possessions by devotees who would not be persuaded to part with them at any cost.

No doubt, laudable attempts have been made, for the benefit of the people, by some publishers in Srinagar, to bring out, in pamphlet form, the verfes of Sheikh Noor-un-Din Rishi [unannotated]. But these are at best only cut pieces. Of late, a current has been a foot to bring out monographs of the saint-poets of Kashmir. The

1. Ibid. v. 131. "Lo! I found Him all-pervading and myself naught."

Sheikh's verses too have been published by the Academy of Art, Culture and Languages, Srinagar, in the officially adopted and recognized Kashmiri script. It is a valuable contribûtion in this direction, but the verses are ill-assorted and adequate justice has not been done in the vesses are ill-assorted and adequate justice has not been done in the form of providing foot-notes so as to enable the reader to understand the verses properly. In a published Kashmiri edition of the poetry of the Sheikh in a book-form, entitled AYINA-I-HAQ, Mr. Asad Allah Afaqi has done useful work. But this book too happens to be without any aids to comprehension of the Sheik's language today. It struck me, therefore, that there was a crying need for a comprehensive English edition with exhaustive notes and relevant comments. It was to this end in view that I applied myself to preparing the present volume. It is a humble attempt at bringing the Sheikh's message to the people and I trust it will be appreciated by them in general and the lovers of the Sheikh as a saint and as a poet and the lovers of Kashmiri language, In particular.

The fourteenth-century Kashmiri appears to have had a strong base of Sanskrit. Adapted to Kashmiri dialect (Prakrit), Sanskrit words seem to have got warped out of shape by natural laws of linguistics. At the hands of the scribes of the later times, when Persian and Arabic had made a preponderant impact on the Kashmiri language and when the use of Sanskrit, as a spoken language, had gone out of vogue, the Sanskrit words in use at the time of the Sheikh appear to have been, not infrequently, distorted almost beyond recognition, porticu-

end, not an end in itself. "Kya:h zyu:num samsa:ras zeth?" (What have I earned by my birth in the world?) is the refrain of the song of life. The earnings are not reckoned in terms of temporal currency but in terms of spiritual bliss and God's grace attained in this world and the "hereafter". World is deemed but a playfied where we have our time of fun and frolic, of our alloted sunshine and rain. But, however absorbing the world may be, we are warned not to forget our eternal "Home", the blessed presence of God. Thus the goal is defined. Lalla-ded calls it *Mukti* or release from the bondage of the cycle of birth and death, by spiritual evolution and reabsorption in Him who is the source of all existence. The Sheikh speaks of, everlasting bliss in Heaven, as a result of good deeds and the religious way of life in the world.

The strongest plank of this faith is the assurance that the goal is attainable by anybody who observes a certain code of conduct and adopts the path, scrupulcusly avoiding the waylayers, viz., inordinate greed, attachment to wordly goods, anger, pride and conceit. Contentment, abstemiousness, piety and renunciation are the four pillars on which stands the balcony commanding the vista of spiritual success. The saint-poets have shown the path. Their poety leaves an indelible mark on our pattern of thought. It serves as a beaconlight and shows us the way how to make the best use of this all too important, though transitory, human life.

The poetry of Lalla-ded has been translated and com-

mented upon in detail in a separate book entitled "THE ASCENT OF SELF". The purpose of the present volume is to revitalize our culture and bring the message of the Sheikh within the province of knowledge of our younger generation, in particular, which is being swayed off its feet by the fast winds of the so called modern life. It is the need of the hour to remind ourselves that we have a rich cultural heritage which we have, more or less, lost sight of. The wholly materialistic outlook is lopsided and gives birth to intellectually dwarfed and psychologically maladjusted personalities. It leaves many questions unanswered and present the scheme of life as hollow and purposeless. It is a fact, accepted on all hands, that the latest trend in the West is to look up to the East for remedies for their psychological malaise produccd by the surfeit of material well-being. Under the modern conditions of highly Sophisticated scientific advancement, it becomes all the more necessary, on the one hand, to raise strong bulwarks against intellectual disillusionment, which is upsetting the balance of life in the West, and on the other hand, to expose to scientific enquiry the mysteries of human experience. The bland yet categorical assertions like "Bihith sa:l korum aki a:na tai",[1] or "Ada boh votus La:maka:n[2], or "Ada suy dyu:nthum boh na

1. See text. v. 129. "And sitting (at a place) I roamed (the uuiverse) in a trice."
2. Ibid. v. 130. "So was the Spaceless realized by me".

larly as they were set down in the Persian script unadapted to Kashmiri. Consequently, it creates a great difficulty in the smooth and easy reading of these manuscripts to day. Furthermore, thc verses are written without regard to the distinctions between consonantal sounds of ک k and گ g, ت t and ٹ ṭ, ٹ ṭ and ٹھ ṭh, د d and ڈ ḍ, etc. Thus the difficulties are multiplied. There are other stumbling blocks in the way of reader of these manuscripts. There are no phonetic symbols for Kashmiri *ts* and *tsh*, nor are there any diacritical marks or signs for the rich variety of inflexions of Kashmiri vowel soulds. One example may suffice to illustrate the point, The lines which should read as :

گلی تہ مینڈی مارم ہنڈی
میتھن مینڈن کورم آہار

Gali ta mendi ma:rim handi
Methen menden korum a:ha:r.

have been written as:

گل تہ میندی مارم ہندی
میتن میندین کرم آہار

[If anything, the couplet throws light on the enormity of difficutty a translator has to face. Reading the manuscripts aright has been a Herculean task. The work involved is not simply a case of texual emendation: one has go to be, so to say, in possession of the sixth sense to arrive at the correct reading. No wonder, therefore, that earlier attempts have been incomplete and haphazard. And I may not be so presumtuous as to arrogate to myself the position of infalibility and perfection. I too have had to leave out, here and there, lines and sometimes even a whole stanza, under compelling circumstances where the language of the manuscript defied decipherment. These gaps have been indicated by asterisks.

Insertions made, in order to clarify thought or for grammatical or syntactic purposes, have been placed in translated lines witin brackets [ ].

Each poem falls under a separate section and has been given a title appropriate to its theme. The titles are entirely my contributions.

Sanskrit, Persian or Arabic origin of the Kashmiri words in the text has been indicated by (S), (P) and ((A) in the foot-notes, and obscur vocabulary and thought made clear wherever found necessary. The foot-notes thus provide a glossary to the languge of the Sheikh's poetry.

The poetry of the Sheikh has been dovetailed with the

main fabric of his interesting, adventurous saintly life, as given in the manuscripts used for this work and as corroborated by tradition. The life-events of the Sheikh form an inalienable background to his rich, didactic poetry. The main sources of this book have been:

1. An old manuscript on Kashmiri paper by MIR ABDULLAH (Mutvatni Kashmir)—transcribed 1256 Hijri, (private possession)

2. M/S Rishi Nama Ambar—1223 Hijri transcribed in 1228 H, Acc. No. 48 R&P Library, Sgr.

3. Two anonymous manuscripts of Noor-Namas (private possession

4. Noor-Nama M/S by Baba Nasib-ud-Din Gazi (Kashmiri (Acc. No. 53 R&P Library, Srinagar.

5. Rishi Nama by Baba Kamal-ud-Din, (in poetry) MS. Acc. No: 668, R& P Library, Srinagar.

6. Aayina Haq by Asad-Ullah Afaqi, Chrari Sherif, Kashmir.

As to the rendering of the verses into English, attempt has been made to keep as close to the original as could be done within the limitations of translation. Particular care has been taken to avoid the temptation of running into flights of imagination of and substitution one's own thought for the Sheikh's; and, to steer clear of this pitfall, the rendering has been done in prose. About Sir Richard Jebb's translation of Sopnocles, Sir George Young says

that it is "unsurpassable for purpose of study side by side with the Greek, by those who are learning the language, but can hardly rank, and was never put forward by the author English literature." The present work too, I humbly admit, may not be regarded as an Euglish work, since it was never meant to be one. The aim has been wholly and solely to render service to the Kashmiri language and to the readers who benefit by the thought provoking, morally edifying and spiritually ennobling poetry of Sheikh Noor-ud-Din Rishi alias Nunda Riosh who has become popular as Sheikh-ul-'Alam and Alamdari-Kashmir, out of great veneration and faith. I shall deem it an achievement if this book helps the English.knowing world to have a dive into the spiritual and mystical depths of Kashmir and pick up pearls so iong submerged under waters of Time.

AIDS TO READING OF KASHMIRI TEXT GIVEN IN THE ROMAN SCRIPT

Vowel Sounds:			*Kashmiri Sounds*
a	as the 'u' sound in but, cut.	akh	ا = اکھ
a:	as the 'a' sound in father.	a:s	آ = آکھ ـ آس
a	as the first sound in 'about', 'abound'	achh	ٲ = ٲچھ
a:	as the sound in 'bird', 'curd'.	ma:j	ٲ = مـٲج ـ ر ٲجی
i	as the sound in 'in', 'it'.		اِ = رِکھ
i:	elongated sound of 'i', as in sea, see.		ای = مِیل
e	as in 'set', met, pet.		ٮ = کھٮِن
o	short sound as in 'hot', 'pot'.		او = هوٹ ـ لوٹ
o:	elongated sound of o, as in sort, fort.		اۆ = اٚوس
u	short sound as in book, cook, hook.		اُ = وُف ـ پُھٹ
u:	elongated sound of u, as in room, moon.		اُو = ژُونٹھ
a,			اٟ = ٹر
a,,			اٟ = ٹر
Dipthong:			
ei	as the sound in 'say', 'may', 'pay'.		ے = گـژھـ ـ ژلـے
ai	as in lie, my, tie.		اے = کھَے ـ لَے
va	as the sound of w in what.		وٕ = خوٕدا ـ وٕستہ ـ گوٕر
Consonants:			
t			ت
ṭ			ٹ
ṭh			ٹھ
d			د
ḍ			ڈ
ts			ژ
tsh			ژھ
ch			چ
chh			چھ

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I reeord my indebtedness to Shri Motilal Saqi, Academy of Arts, Culture and Languages, Srinagar, for making available two rare manuscripts on the life and poetry of Sheikh Noor-ud Din Reshi.

To late Professor S.K. Toshakhani, Chief editor of the Kashmiri Dictionary, Academy of Arts, Culture and Languages, Srinagar, who permitted me unstinted use of the various dictionaries available in the Dictionary Section of the Academy. I freely drew upon his linguistic acumen; read to him some parts of the manuscript and benefited by his valuable suggestions.

To Mr. Ghulam Rasool, in charge of the Persian and Kashmiri Manuscript Section of the Research and Publication Library, Srinagar, helped me with several Noor-Namas and Reshi-Namas of the Library and, when need arose, read to me some Persian texts.

Last but not least, I must record my sincere thanks to the Academy of Arts, Culture aud Languages, Jammu and Kashmir State, Srinagar, who so kindly undertook to bring out this book as their publication.

Contents

THE ONE TRUE LIGHT[1]

The lamps are different, but the light is the same:
it comes from beyond.
If thou keep looking at the lamp, thou art lost:
for thence arises the appearance of number and plurality.
Fix thy gaze upon the Light, and thou art delivered
from dualism inherent in the finite body.

UNITY OF SPIRIT[2]

Simple were we and all one essence:
we were knotless and pure as water.
When that goodly light took shape, it became many,
like shadows cast by a battlement.
Demolish the dark battlement, and all difference
will vanish from amidst this multitude.

For the man who wants to save his ocon life will lose it, but the man who loses his life for my sake will find it.[3]

Rumi

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1. R.A. Nicholson: *Rumi, The poet and Mystic* (Mathnavi III, 1259) p. 157
2. Ibid. (Mathnavi V, 672). p. 134.
3. Ibid. (Mathnavi 16, 21-28) p. 134.

1

Pedigree

A long way back,—the whole prospect buried in the mists of time now,—a Raja of the Sanz dynasty ruled over Kishtwar.[1] Local feuds and internecine wars brought about the fall of the dynasty. As vicissitudes of fortune turned the wheel of time against the Raja's sons, they were driven to abandon their hearth and home and seek refuge in Kashmir.

One of the surviving brothers of the Sanz family settled at Dadarkot and about the other, Ogra Tez, there is some divergence of opinion. Some say that the Raja of Kashmir gave him Ropa Van as a Jagir. The manuscript of Faqir Haqir Mir Abdullah records that he came to live at Teelasor[2] and took up service with one Khamni Vanu (Voni) who held the reins of the territory as a feudatory chief.

Ogra Tez put his heart and soul in the service of his master, and soon rose to be his most trusted lieutenant.

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1. Tehsil Kashtwar; district Doda: south-east of Srinagar.
2. A village in the vicinity of Chrarisherief.

As an aftermath of the havoc caused by the hurricane march of a Mongol, popularly known as Zulju or Dulchu, around the year 1320. A.D., who with his hordes of marauders invaded Kashmir, ransacked city, town and village, perpetrated loot, plunder and arson for about eight months, with ruthlessness and on a scale the like of which is not heard of in history anywhere, there came into being a mushroom growth of Kutarajas[1] in Kashmir. "Taking advantage of Zulju's invasion and the chaos that followed it, the feudal chiefs[2] had made themselves independent, and had built strong forts."[3] "Depopulated, uncultivated, grainless, and gramineous, the country of Kashmir offered, as it were, the sight of the primal chaos."[4] The hands of Ogra Tez were full bringing order to Khamni's ruffled fief.

It is related that one day Khamni Vanu went out on a hunting trip in the direction of Hijatkut. He entrusted the administration of his estate to Ogra Tez, for the nonce. Raja of Manari, the Lord of Hijatkut, was Khamni's friend. Besides offering many presents to the latter, the Raja invited him to spend a few days at his manor-house, Meanwhile, the chieftain of the table-

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1. (S) Kuta: a fort; stronghold.
2. Da:mars or La:vanyas.
3. Kashmir Under The Sultans: Mohibbul Hassan. p. 49.
4. Jonara:ja: st. 162. Quoted by S.K. Kaul; Rajatarangini of Jonaraja, p. 69.

land of Boruh, Mukunder Raja, who had harboured a grudge against Khamni for a long time, considered the latter's absence from his territory as the most propitious hour for avenging himself for past injury.

Marching at the head of a contingent of soldiers, Makunder Raja invaded Teelasor. Ogra Tez put up a stout resistance but lost his life in the battle. News reached Khamni who, mustering a considerable force from his friend, marched against his enemy and reduced the fort Boruh to shambles. The manuscript records:

1. *Jad na:v Ogra Tez o:su:*[1]
   Ogra Teiz ran[2] *andar moru:*

The name of my forbear was Ogra Tez,
who breathed his last in the battle-field.

Posthumously, Ogra Tez received the title of Gurza Sanz, the weilder of the mace. His son, Drupta Sanz, was appointed to the post of his father. Drupta Sanz had two sons, Solu and Salat. The manuscript records:

2. *Panun*[3] *va:has*[4] *Gurza Sanz*
   Gurza Sanzas kam sut[5] *vopunu:*[6]

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1. MS. 'osu:' and 'moru:' Modern 'os' and 'mor' or 'mu:d'. It is also said that Ogra Tez was killed in a fight against the invader, Zulchu.
2. S. a battle.
3. It should read 'Pananev.'
4. Cf. S. bha:sh: to call; name; describe (of thing or person). bha:shyate: be addressed or spoken to or, it may be the scribe's error and ought to be emended to 'vonahas'.
5. S. 'suta': child.
6. S. 'upajan': to produce.

Akh sut vopun Drupta: Sanz
Drupta: Sanzas sut Salat ta Solu:

His kith and kin hailed him Gurza Sanz;
And he bore but children few,
Drupta Sanz was one born to him,
And Drupta Sanz had children two: Salat and Solu.

Solu was a reputed wrestler and a brave man. He became popular by the name of Zanga Sanz. After some time, Khamni Kaul, son of Khamni Vanu (Voni), pensioned off Zanga Sanz at half the salary he used to receive. When Zanga died, his son, Hunar Sanz, became the Steward of the estate. Hunar Sanz was blessed with three daughters and seven sons. And, at this point of the family history, the manuscript ceases to have any interest, in this branch of the Sanz family.

Salat Sanz, the second son of Drupta Sanz, could not put up with the service of Khamni Kaul. Besides, his zest for the complexities of life had cooled down and he wandered about in search of a quiet corner and peace of mind. During his wanderings, he came into contact with a Muslim divine, Hazrat Mir Syed Hussain Samnani of Kulgam, at whose hands he accepted Islam, and was henceforth called Sheikh Salar-uddin.[1] The MS

1. "Ogra Sanz took refuge in Kashmir. He was granted a Jagir at village Ropa Van. His son was Drupta Sanz. The son of Drupta Sanz was Zanga Sanz who was killed during the raid of Zulchu, Zanga Sanz had an only son, Hunar Sanz, who came to live at Goda Soth. Gurza

(*Continued*)

records:

3. *Akh sut Salat Sanz pi:ra mya:nu:*
Vuduy[1] *musalma:n kath pon*
Tas gvar Hussain Samna:nu:
Yus Haider Kolga:mu mondun[2].

O my preceptor, one of the sons, Salat Sanz,
Became a muslim of his free will.
His Guru was Hussain Samnani.
....

Meanwhile the brother[3] of Ogra Sanz. who settled at Daderkot, had also prospered well. By dint of hard work he had climbed up to the crest of success, in his own way, and become a trusted steward of the estate. He had carved a comfortable niche for himself in the heart of the chieftain of the principality and, in course

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(*Continued*)

Sanz was the son of Hunar Sanz. The son of Gurza Sanz was Salar Sanz who became a Muslim at the hands of Yasman Rishi of Bijbeha:ra."

Hassan, History of Kashmir, Vol. III, p. 113

1. Wakefully; of his free will.
2. The meaning of this line is not quite clear. 'Mondun' may mean 'used freely.' We have a Kashmiri phrase 'mathun mandun': using without restraint or inhibition. Should it be translated as: "who lived at the house of Haider of Kulgam"?
3. Name of this gentleman is not recorded in the MS.

of time, had become a Jagirdar in his own right. The Raja of Daderkot had died without an heir, and the Jagirdari had passed on to Sanz dynasty. In course of time, the chieftainship of Daderkot passed on to his grandson, Da:vut Sanz, who proved himself unworthy of it. The people of the feudal estate rose against him and he was done to death. The only survivor of the Sanz family, in this branch, was a baby-girl, Soda,r, whom her foster-mother from Khiya, Pargana Adwan, carried away to a place of safety. She was later brought to Kaimuh.[1]

The foster-mother and her husband brought up Soda,r as well as if she had been their own child. When the girl grew up to maturity, she was married to a man worthy of her hand. This gentleman lived with the supposed parents of Soda,r as 'kha:na-da:ma:d'. The manuscript records that he had been a widower with two sons, Shosh and Gvandur, by his first wife. As her evil stars would have it, Soda,r was widowed not long after her marriage. However, her stepsons continued to live with her[2].

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1. Kaimuha was founded by Vagpushta, queen of Raja Tunjeen, (2950 K). Hassan. Vol. II. p 54.
2. "The correct tradition is that at Kaimuha, district Islamabad, there was a village chowkidar, named Salab. He was a thief. He had married twice. From his first wife, he had two sons. By his second wife, Soda,r, he had no child."
   Birbal Kachroo (1251 H). History of Kashmir. MS. R.L. Acc. No. 14. p. 96.

In a state of helplessness, the foster-parents of Soda,r came to Sayed Hussain Samnani, beseeching him to help them in their predicament. The Sayed smiled and assured them that Soda,r would be united in marriage to Sheikh Sa:la:r-ud-Din and that the couple would beget a son who was destined to bring renown to his family. Thus it came about that the two branches of the tree of the Sanz dynasty, long separated from one another by the vagaries of fortune, were again drawn together by the hand of Fate in order to bear a singular fruit. The MS quotes the Sheikh as saying:

4. *Sanza:y chhum mol ta Sanza,y ma:jiy*
   Tavay ru:dus Sanzay ha:v
   Deka likhit[1] *phyorah pyom syoduy*
   Tatiy boh nund[2] *ta yeti dra:m na:v.*

Sanz is my father and Sanz my mother too,
Very much of a Sanz am I, therefore:
The right way was it ordained for me;
Beautiful was I There, and here they named me so.

---

1. (S). likh: to scratch; to write; to draw a line.
2. 'Nunda' means beautiful and virtuous, in Kashmiri.

2

A Miraculous Birth

Sheikh Salar and Sodarma:ji lived at Kaimuh. Salar-ud-Din tended the cattle of the village to eke out his livelihood. It was a poor man's life, though. Time jogged on without bringing any change in the monotonous tenor of life of the family. Soda:r bore no child and he was, naturally, sad.

One evening, after dusk, Sheikh Salar-ud-Din was passing by the house of a Hindu astrologer, renowned for his scholarship and genius for accurate forecasting. He too was childless. On consulting his almanacs and 'counting horoscopes,' the astrologer had come to a conclusion, quite Unusual in Nature and extraordinary in significance. He was declaring to his wife, with conviction, that in the pre-dawn hour of that night, a very bright star should appear in the south-eastern horizon. It should govern human affairs so that the woman, who saw it and bathed in a particular spring, should be blessed with a son gifted with divine beatitude. Overhearing this, Sheikh Salar lost no time in hurrying back home to communicate to his wife the news purporting

felicity to them. Man and wife kept an anxious vigil. They observed the astrologer's injunctions meticulously, at the appearance of the divine phenomenon, and laid the seed for the child of whom the prediction was made.[1]

There is another version of this. One night, Sheikh Salar, on Salab[2] as this historian calls him, went out of his house. As he passed by the house of a Brahman astrologer, he overheard the latter saying to his wife, who was childless, that on that particular night three flowers would appear in the spring at Gotamnag, pargana Martand. The woman, who picked one of these flowers and smelt it, would be blessed with a son, possessing all virtues. Sheikh Salar related what he had heard to his wife. Directly they set out for the spring; saw the three flowers there and had the fulness of joy.

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1. The astrologer's wife, acting upon the instructions of her husband, was blessed with the birth of the renowned BUMA SADH who lived in a cave at Bumazooh.
   This cave is also called the cave of Ari Rai, as the King Ari Raja, (3031 K) disappeared in this cave. Hassan, Vol. II. p. 54.
2. (a) History of Kashmir, Kachroo. pp. 96-97.
   (b) Maulvi Baha-ud-Din calls Sheikh Salar by the name of Salar Ganai. Rishi Nama Ambar (1223 H) MS.Acc. No. 48. R.L. p. 24.
   (c) 'Ganai' in those days meant 'a scribe.' Dedamari, History of Kashmir, (1747). p. 66.

Sodarma:ji picked one of the flowers and smelt it. God's will was done and she was with child.

A third version quotes Mulla Ahmad.[1] (a contemporary of Sheikh Noor-ud-Din Rishi), as its authority. According to this, Sheikh Salar and Sodarma:ji went to inquire after the health of Ya:sman Rishi,[2] who had been ailing for some time. He was sitting by the bank of a spring. Unexpectedly, Lalla-ded dropped in, carrying a bouquet of flowers in her hand. Ya:sman Rishi took the flowers from her and offered the same to Sodarma:ji. He instructed her to place the bouquet on her head and assured her that God would bless her with a son who would inherit the spiritual knowledge of the Rishis. Yasman Rishi left for his heavenly abode, as a

1. Hassan, Vol. III. p. 114.
   N.B. The history by Mulla Ahmad referred to by Hassan is not available in the R.L., Srinagar. It has not been possible for the present writer to come by it. Perhaps, it is not extant.
2. "In olden days there lived three brothers: Khalasman Rishi, Plasman Rishi and Yasman Rishi..................Khalasman Rishi lived for sixteen hundred years..................Plasman Rishi lived for twelve hundred years.................... Yasman Rishi lived for eight hundred years" ....

   Baba Nasib-ud-Din Gazi, MS. p. 114.

   In this MS, no mention is made of Yasman Rishi's hand in the birth of Sheikh Nur-ud-Din Vali.

result of his illness, and Lalla-ded looked after Sodarma:ji during her pregnancy.

These antecedents of peculiar forecasts led to the birth of yet another brilliant star in the spiritual firmament of Kashmir. Another spring of higher knowledge welled up to fertilize the minds of people and help the growth of a luxurious crop of humanitarian thought and action. The birth of Nunda (alias Sheikh Nur-ud-Din Rishi) on the sixth day of Jameed-ul-aval, 779H., corresponding roughly to 1375 A.D., in the home of the cowherd, Baba Salar, at Kaimu:h, Tehsil Kulgam, District Anantnag, added another gem to the cultural diadem of Kashmir.

3

The Babe that would not Suckle

With the prodigious birth of Nunda Riosh is woven another strand of mystery. Tradition has it that the new born babe would not suckle at the mother's breast, for three days. Fear and anxiety caught those around the cradle, particularly as they observed the tearful, yearning eyes of the baby pathetically looking around as if it had lost something. As usual, an evil eye was thought to be the cause of mischief and the usual remedies were resorted to. But the baby refused to be drawn to feed itself. When the parents were in a quandary, a great event took place. Lalladed unexpectedly appeared at the house. The parents were amazed and dumbfounded. Without any formalities or fuss, the spiritual genius proceeded to the cradle; took up the baby into her lap; put her own pap into the mouth of the baby and gently came down upon it, thus:

Yina mandachhukh na chana chhukh mandachha:n!

Ashamed thou wert not of being born!

Shouldst thou fight shy of suckling, now?

Lo and behold! the baby immediately started suckling. In later life, the Sheikh is said to have given the cue to the puzzle, in the following verse:

5. *Zevavun kya:hta:m koranam va:da*
Pivavun[1] *nyu:nam atha kheth*[2]
Alternavtive:
(*Zevavun Kya:hta:m koranam va:da*
Pevavun nyu:nam atha khet)[2]
Kamava:n kamava:n[3] *lu:stim pa:da*[4]
Lazali[5] *tsi:nim ada kath.*

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1. (S) pibati: to drink. 'Pevavun': Zevavun: being born.
"Pushed downwards all of a sudden by the wind, the child issues out (of the womb) with great trouble, head downward, breathless and deprived of memory out of agony." Shl. 23. "Fallen on earth in a pool of blood and urine, the new born babe tosses like a worm sprung from ordure, and having lost its wisdom and reduced to a state (of self-identification with the body) which is just the reverse of wisdom, cries loudly." Sh. 24.
Kalyana Kalpataru: The Bhagavata
Number-1, 1952. Book 3. Discourse XXXI.
2. Probably the baby felt, as it were, its hand was bitten, when it touched the breast of its mother in order to suckle.
3. Working hard; toiling; undergoing penance.
4. (S) Pada: foot.
5. The modest one 'laz' means modesty; humility.

A great promise was made to me, at birth,
But on suckling my hand was bitten!

Alternative:

[In the embryo, a great promise was made to me,
But, at birth, the letter (of promise) was snatched from my hand.]
Toiling hard I wearied my feet;
I, the humble one, realized the thing only then.

4

The Teacher's Dilemma

Sheikh Sa:la:r-ud-Din breathed his last a few months later. The upbringing of the baby, Nunda, devolved entirely upon his fond mother and her two stepsons, Shosh and Gondur. In an affectionate atmosphere, the baby grew up into a child of four years and four months, with a precocious intellect and acute sensibility. Sodarma:ji thought it was time for the child to be initiated into the religious study and to conover the holy Quran. Accordingly, he was led to the house of a religious teacher of the village.

Paying due respect to the teacher, the child squatted on the mat, ready to take his lessons. In the customary way, the teacher wrote letters of the Arabic alphabet on the tablet and, pushing it towards the pupil, asked him to pronounce these one by one. The first letter is "Aliph,[1]" said the teacher and, quite faithfully, the taught repeated after him: "Aliph". This was the first and the last letter Nunda, *the born sage,* was prepared

1. The first letter written as 'I' is symbolical,—the One without a second.

to pronounce. As the teacher proceeded to the second letter, Nunda was mum. He refused to pronounce it. Persuasion, exhortation and threats were of no avail. Nunda would not budge it. The teacher was at his wits' end. Then the child relented and said that when he was asked to repeat "Aliph", he did so most willingly because Aliph denotes One God. But that was all that had to be learnt. Anything besides that would cause to him distraction from the thought of the One Almighty God. It would lead to *duality*. Shedding tears and sobbing, he emphatically declared that there was only one God.

Later in life, the Sheikh expatiated upon the subject and said:

6. *Kuniray bozakh kuni na: rozakh*
Ami kuniran kota:h dyut jala:v
Aqal ta fikir tor kot sozakh
Kami ma:li cheth hyok su dariya:v.

If thou realize the *One*, thy identity will come undone;
Behold, how the *One* shines out gloriously bright!
Thou canst not understand *That* with intellect or mind.
Whoever has drunk that fathomless Deep?

7. *Pa:nay puj ta pa:nay shra:kh*
Pa:nay pa:nas yiva:n gra:kh
Yusuy tati[1] *suy chhuy yeti.*[2]

---

1. In the world after death: in heaven.
2. Here, in this world.

Suy chhuy prath sha:yi[1] *ratith maka:n*[2]
Suy chhuy paya:dah[3] *suy chhuy rathi*[4]
Suy chhuy gupith[5] *pa:n.*

Thou art the butcher, thou the slaughtering blade;
Thou art the vendor, thou the customer too.
The One *There*, is the One *Here*;
Omnipresent, He occupies all space;
The pedestrian and the charioteer are one,
The invisible He, behind the scenes.

As the teacher listened to the gracefully spontaneous, inborn faith, without the least taint of corruption, flowing from the lips of Nunda, he admitted that the child was precocious and knew all that he had need to learn. He was anxious to get the child off his hands and Soda-rmd:ji was helpless. Nunda was left free to wander about the countryside without restraint, for a time. In the lap of Nature, he quietly gleaned knowledge of the spirit from mountain and field, the sky and the sun.

Thus Nature became the Sheikh's first teacher. It is corroborated by an anecdote related to his later life.[6] It is said that, one day, a Brahman approached the Sheikh

1. The same as 'jay': place.
2. (A) Habitation. Occupying space.
3. (P) Walking on foot.
4. Riding a chariot.
5. (S) 'gupita': hidden; concealed; guarded. (RV). Monier-Williams. P. 358.
6. Nurnama: Baba Nasib-ud-Din Gazi. MS, R.L., Acc. No. 53. p. 123.

and remonstrated with him that, in spite of being unlettered and ignorant, he had taken to the path of asceticism. It was quite wrong on his part to have given up his profession and home. He was quite immature and was putting on an air of spirituality. How could he have realized God without proper education and a good grounding necessary for aspirants for spiritual knowledge? The Shiekh retorted that although he was illiterate and had no formal schooling yet he had experienced the presence of God and come very close to Him. Eight things in Nature had been his guides. These had led him to the sanctuary of Divine Unity. The first is the *Sky* with its vastness and infinite height and sublime majesty. The majesty and sublimity could not be there without the will of God. The second is the *Earth* on which we live. It could not be so firm and stable and carry all the load so patiently without the support of the Almighty. The third is the *Sun* which follows the commands of God and remains ever ready to carry out His behests. It does not take rest even for a moment. The fourth is the *Moon*, and the fifth, *Water* which is ever on the run in search of its Maker, serving and benefiting His creatures. The sixth is that which rises in furious flames and burns everything except its Creator. The seventh is the *Wind* which, by its rustling, chants a hymn to God. And the eighth is *Food* which all living creatures must have to sustain themselses. Food and the power to digest it are given by God, the great Sustainer. The Sheikh assured the Brahman that he had first realized God and then taken to the life of renunciation and devotion to Him.

5

Voice of Conscience

In his seventh year, the Sheikh is said to have received the blessings of four Muslim divines of high spiritual attainments. These were: Hazrat Baha-ud-Din Zakria, Sheikh Farid-ud-Din Shakerganj, Shah Lalbaz Qalander and Sayed Jalal-ud-Din Bukhari.[1] He is also said to have received some basic instructions in Sufism, such as: (i) breaking off all worldly ties, including those of wife and children; (ii) concentration on the search for Truth, i.e., the One Almighty God; (iii) abstention from excessive eating and drinking, so as to partake of divine joy; (iv) avoidance of finding fault with others; (v) use of one coarse, woollen garment; (vi) contentment with a life of poverty and renunciation, so as to attain nearness to God; (vii) wandering about from place to place in search of god-men, in order to benefit by their companionship and spiritual love. Later in life the Sheikh had the benefit of dialogue on spiritual matters with men of

1. Source MS. Mir Haqir Mir Abdullah Mutvatni Kashmir. 1252 H.

realization like Baba Haji Udham and Sheikh Sultan Pakli, etc.[1]

However it may be, one thing is certain, viz., that time was rolling by and that the Sheikh was putting on years. At thirteen, he was married to a girl named Zai-ded, of the village of Sagam,[2] pargana Brang. When the Sheikh was sixteen, Zai-ded was blessed with a daughter, Zoon-ded. Three years after, the young couple got a male child who was named Baba Haider. Apparently the Sheikh was playing the game of life in the normal, routine way. But deeper down his mind, the simmering discontent with the affairs of the world was gaining heat and the broth of a different tincture was coming aboil. Lassitude marked his outward conduct. He would not be drawn into the vortex of world by engagements.

His stepbrothers, Shosh and Gondur, were annoyed with him, of course. They dubbed him an idler and good-for-nothing. His mother exhorted him to take to some work so as to earn his living for himself, his wife and children. But advice and threats fell flat on him. Nevertheless, in the end, he was persuaded to assist in the "night-watch occupation" of his brothers.

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1. Dedamari, mentions: Mir Mohammad Hemdani, Mir Sayed Hussain Samnani, Sheikh Baha-uddin, Sheikh Sultan Pakli, and Baba Haji Udham.
   Waqiat-i-Kashmir. P. 63.
2. It is now established that Zai-ded came from Dadasor, Tral.

The story[1] goes that, eager to initiate him into their "trade", the stepbrothers led him to a rich man's house at night. Instructing him thoroughly as to the tickets of the trade, helped him get in. They enjoyed on him to throw out articles of weight and value which he could lay his hands upon. In that disperate situation, he was in a funk, at first. In a moment of inspiration, however, he jumped at an idea. Matching his eagerness to theirs, he promised to do his best, now that he was in the devil of a hole. Inside the house he looked for the weightiest articles available. Two round stones of the domestic hand-mill for grinding corn, a weighing balance along with the heavy stone-measure, and the stone pestle and mortar were the heaviest articles of a household and they were very useful too, he thought. He had been driven to a felonious night-adventure, he moaned. Throwing these articles out of the window, one after another, he managed to come out himself. His brothers, scared by the thud of the falling stones and the rolling mill, hid themselves behind another house in the neighbourhood. Dashing past them, the Sheikh attempted to make for home. But he could not buy his riddance so cheap. Overtaking him, they gave him a sound scolding. Taking him for an idiot, they instructed him afresh and dragged him on to yet another house. His protests bore no fruit. He was threatened with dire consequences if he did not obey. Inside the second house, Nunda thought that his brothers wanted him to

1. Cf. Nasib-uddin Gazi, MS. P. 10. & Kachroo, MS. P. 98.

steal light and portable articles and those which answered to this description were handy. He lost no time in throwing out several and among them a sieve and a broom. As soon as he was back on the road, he received his reward,—a few hard cuffs, some severe reproaches and sharp taunts. These experiences, however, brought home to the old hands one obvious fact that it was useless to send Nunda into houses for stealing. He could be, at the most, their handy-man for carrying home the stolen goods.

6

Parable of the Barking Dog

Soon after this event, one night, some valuables, a blanket and a cow were entrusted to his care. As he was leading the cow, he heard a dog bark: wow-wow, wow-wow Suddenly the apparition of guilt rose before him. His conscience flashed within him and he made up his mind not to get mixed up in this nefarious business of his brothers. He would no more swallow the bitter pill. Directly he let the cow loose, hanging the valuables tied in a piece of cloth on its horn.[1] He covered the shivering bones of an old man lying by the wayside with the blanket and strode home light and cheerful, much the same way as Christian' did after throwing his knapsack over the hedge. When his brothers descended upon him with a stern aspect and tone, he drew their attention to the barking of a dog.

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1. Hero of Pilgrim's Progrcss. Cf. R.L. Stevenson: Walking Tours.

8. *A:ngan na:d*[1] *kara:n hu:nu:*
Ba:yo me kun tohi shunitav[2]
Yami yeti vov tami tati lu:nu:
Hu:n chhu dapa:n waw ba: waw.

From the courtyard the dog is calling:
"My brothers, pay heed to me;
He, who soweth here, reapeth there."
The dog is calling "waw-waw"—sow, oh, sow!

9. *Qabar a:vara:n sor kentsh myonu:*
Yorkyut[3] *kentsha:h an waw-waw*
Haibata[4] *tavay me krenzuk ma:z chhonu:*
Hu:n chhu dapa:n waw ba: waw.

The grave devours all I have:
Bring ye something for Hereafter, "waw-waw"; therefore,
Fearstricken, flesh wastes away from my skeleton.
The dog is calling "waw-waw"—sow, oh, sow!

10. *Naki:r ta Munkir*[5] *hen pritshanu:*
Khvada:i ta Rasu:l layi[6] *karitav*

---

1. (S) A loud call.
2. (S) Shruyatam: (Imperative) Listen! Shravam: to hear; listen or attend to anything.
3. For the world after death: Hereafter.
4. (A) haibath: fear; timidity; fright; dread.
5. Two angles who are said to question the dead when laid to rest in the grave.
6. To be devoted to; to become fond of; to get dissolved in.

Neiza gvarza hen reiza karanu:
Hu:n chhu dapa:n waw ba: waw.

Nakir and Munkir will make interrogation;
To God and the Prophet devote thyself:
Minced shalt thou be with spear and mace.
The dog is calling "waw-waw"—sow, oh, sow!

11. *Tati yeli daftar*[1] *hen vetshanu:*[2]
Asi apuz panun kas khatav
Shunitav kunisay chhuy petrunu:
Hu:n chhu dapa:n waw ba: waw.

When they sift the records There,
How shall we cover our lies from Him?
Do hear, thou hast to bear it all alone.
The dog is calling "waw-waw"—sow, oh, sow!

12. *Pa:p ta pvani yeli hen tolunu:*
Ba:yo tatyuk pa:y[3] *karitav*
Lagivo hur kina gatshivo chhonu:
Hu:n chhu dapa:n waw ba: waw.

When thy pious deeds and sins are weighed,—
Brothers, do prepare for the judgement Day—
Will thy good deeds outweigh thy sins?
The dog is calling "waw-waw"—sow, oh, sow!

---

1. (P) Office; a roll; scroll; register; here the record of deeds done in the world.
2. To sift; closely examine details of.
3. Short of.(S) 'upaya': that by which one reaches one's aim: a means.

Obviously, the Sheikh is preoccupied with thoughts of the Judgement Day. Heaven and Hell are promised to individuals according to their deserts. Fear of God acts as a deterrent to evil deeds: "The fear of Allah which is the beginning of wisdom."[1] In the archives of the Almighty, records are maintained of all our actions, good and bad. We cannot hide our misdeeds when called to account for them. For its ethical and spiritual significance, we may call the poem 'The Parable Of The Barking Dog' and compare it with Jesus Christ's 'Parable of The Sower,' by Lake Galilee.

Another poetical piece pertaining to the same theme runs as follows:

13. *A:dana yi karakh ti ada na: tagiy*
A:dana yi karakh ti lagiy sa,,tiy
Yim phali vavakh chhati[2] *kyaho zagiy*[3]
Tim tati d:kharatas[4] *lonakh ka,,tiy*
Dih[5] *yeli pugiy*[6] *kih*[7] *yeli chhatiy*

---

1. Holy Q. S.II.2. Footnote: A. Yusaf Ali. p. 17.
2. White grain.
3. Red (coarse) grain.
4. (A) Hereafter; the world after death; the future State.
5. (S) deha: the body.
6. To ripen; to become old; to weaken.
7. (S) Kesha: hair of the head.

Nundi[1] *ta di:thi*[2] *lagiy*[3] *pa:nas sa,,tiy.*

What thou canst do in the beginning, thou canst not in the end;
Deeds done in the beginning, will stand by thee in the end.
Whatever seeds thou soweth,—fine or coarse—,
In abundance shalt thou reap in the end.
When thy body weakens and thy hair grow gray,
The Beatiful and ugly will stay with thee.

14. *Kandev*[4] *ma:ziv*[5] *lu:kahandis haqas*
Muna:feqas[6] *ladun ba:ru:*[7]
Dozakhani na:ra la:ganas pa:kas
Ada na:pa:kas fakh yiyi tsoporu:[8]

---

1. The beautiful: the good deeds.
2. Devilish; ugly (deeds). Cf. (S) Daitya=a son of Diti; a demon.
3. It ought to be 'laganay.'
4. This word has been used in the MS in two senses: (i) why: (ii) some people. Here the first meaning is suitable.
5. 'Ma:zun': to feel inclined to possess.
6. Animosity: ill will.
7. In modern Kashmiri, it should read 'bor'.
8. Today it should read 'tsopari': on all the four sides.
Cf. Q S II. 39. "But those who reject Faith And belie our signs. They shall be companions of the

(*Continued*)

Why lost thou covet what belongs to others,
Piling up heaps of evil thoughts?
When the impious are boiled (in the cauldron of) Hell,
The offensive smell shall blow all round.

It is not known what effect this sermon had on his brothers. But the Sheikh put his foot down and refused to accompany them any more. He was not, however' averse to work and labour, on principle. He says:

15. *Kasab yim karan nema:z guza:ran*
Niz[1] *tim yeth samsa:ras za:y*
Tsakh la:ganay pa:lanay karan
Papith yiyakh bad rohaka:y[2]

(*Continued*)
Fire, They shall abide therein."
"But if the soul, in spite of the Oft Returning Mercy of Allah, rejects the higher light and goes on sinning against that light, the inevitable consequence must bc the spiritual Fire."
Footnote: A Yusuf Ali p. 26.

1. (S) 'nija': innate; constant 'nijartham': for one's self. Hence, truly.
2. Fruit of labour; produce; harvest.

Ta:ra taran[1] *ta na:ra vobaran*[2]
Tavuk fa:z[3] *diyakh Knvada:y.*

Those who ply some trade and say the prayers,
Are verily born unto this world.
Those who lay and tend the turf,
Will reap the harvest with ample gains.
They'll be ferried across, unscathed by fire;[4]
God will reward them for their pains.

---

1. Cf. Greek mythology. "Charon, son of Erebos, conveyed in his boat the shades of the dead across the rivers of the lower world. For this service he was paid with an obolus, which coin was placed in the mouth of every corpse previous to its burial. He is represented as an aged man, with a dirty beard and a mean dress." (Classical Dictionary). Edited by E.H. Blakeney M.A., J.M. Dent & Sons, London.
2. When a body comes out of the water to the surface, we use the word 'vobaran'. Here, in the sense of coming out whole, unscathed, out of the hell-fire.
3. (A) bounty; profit; benefit. 'faiz'.
4. The reference appears to be to the "Pul-sirat". While crossing this bridge, the sinners will fall into Hell-fire, and the righteous will pass into paradise.

7

The Message of the Loom

His mother was very much perturbed by his unemployment. Before long, however, she succeeded in getting him engaged as an apprentice to a weaver. The first interview with the master-weaver is narrated in the following lines:

16. *Asala:m 'Alaik*[1] *Ustaja-ba:ri*[2]
V'alaik Asala:m yepa:ri atsh
Atsaha muk[3] *me ditam qabre*
Ma:li ma:ji dopum honare gatsh.

---

1. The usual Muslim greeting.
2. Great master-craftsman.
3. The shuttle. An alternative verse is: (Atsaha muk me dyu:nthum Qabre).
"Fain would I come in, (but) I saw the shuttle on the grave." This does not suit the context.

Goodmorning to thee, great master.
Goodmorning, do get in here.
Fain would I come in if thou shuttlest me across the grave:
My parents have sent me to learn the craft.

17. *Ota*[1] *chhu dapa:n diu: kan da:ri*[2]
Muk chhu dapa;n mo bar patsh
Khra:v chhai dapa:n tsamu[3] *qabre*
Ma:li ma:ji dopum honarei gatsh.

The reed enjoins to listen carefully;
The shuttle warns not to rely on the world;
Shrivel up in the grave does the paddle say:
My parents have sent me to learn the craft.

The mystery of the loom stirred the mind of the Sheikh. The parahernalia used in the craft and the process of weaving communicated occult meaning to him. He asked the weaver why he lifted the right foot and brought down the left. The weaver replied that

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1. The reed; weaver's implement for separating warp-threads and beating up weft. The meaning of 'ota' was found in a silk-weaver's sketch book of the loom, at Rainawari.
2. The alternative reading is: (Ota chhu dapa:n duka:ndd:ri) "The reed says (that it is) shopkeeping business." It is doubtful whether 'duka:n, duka:nda:r, duka:nda:ri' were used in the Sheikh 5 time.
3. To shrink; to shrivel up.

these movements of the feet helped the warp and woof come in place and so the weaving was accomplished. But the Sheikh did not agree to this. The obvious was but superficial and the truth lay hidden deeper down. The secret meaning was that when the right foot attempted to spurn the earth, the left foot insisted that earth was the essence, the origin and the end of the humau body. This point is expanded in the following verses.

EARTHY BODY

18. *Adam*[1] *vopadovun svaba:va*[2]
Aba va:va ta na:ra metse
Su yeli ambi[3] *vadari*[4] *phatith dra:va*
Dopun duniya:h ratahan na:la matse
Kand[5] *yeli gales varzani*[6] *va:va*
Yuthuy a:v tyuthuy mvatse.

Man was created with natural qualities
(Of) Water, air, fire and earth:
Born from the womb of his mother,
Infatuated got he with the world.

---

1. (A) Man; the first man.
2. (S) Sva: One's own; natural. Bava: (S) bhava: Characteristics.
3. (S) amba: mother
4. (S) udara: belly; womb.
5. Body.
6. (S) varjya: excluded; harmful; adverse.

When his body decays with adverse winds,
From dust he sprang, to dust will return.

19. *Adam vapadovun metse*[1]
Metsi handiy kar[2] *gandith keth*
Sa;rey n'amats[3] *vopada:ven metsiy*
Rana:n metsiven ba:nan keth
Zuv tsali ni:rith mor motsi[4] *metse*
Metsiy metsgatshi mi:lith keth.

Man was made out of earth,
And his frame was cast in clay.
Out of the earth grow all the bounties.
In earthenware, do we cook our food.
Body is consigned to earth, when life goes out,
And earth gets mixed with earth, for good.

He asked the master-weaver how it was that the shuttle entered the loom on one side and emerged from the other, through the tangle of threads. The weaver explained the mechanism and said that the shuttle carried the thread to and fro, and thus the cloth was woven. But the Sheikh did not agree to this simple explanation. He insisted that there was a hidden meaning in the process. The shuttle resembles man who enters the

1. "He it is who hath created you from clay. Q.S, VI.2.
2. Frame.
3. Good things; bounties of Nature.
4. To be left over.

world through the gate of birth. Carrying the thread of his destined days, he runs to and fro and, when the thread is exhausted, goes out through the gate of death.

In this context, the Sheikh says:

20. *Adam kandi mar na:dano*
Zeyakh ta baranay toth
Marakh ta ninay vada:no
Kentsan pata ta kentsan bronth.

O thou fool, die unto the human body:
At birth, thou art fondled with love,
And weeping they'll carry thee at death,
After some and before others.

21. *Riziq chhuy bronth ta moth chhuy pata*
Duniya:n sha:hragi atagath[1]
Sortan Bugiy[2] *ta beyi tahanza vata*
Bozakhay chhe raza:n neko-bad katha.

Thy sustenance precedes thee and death follows;
The world is the movement of breath, in and out;
Remember God and paths leading to Him.

---

1. MS. gives "Duniya:n Sha:haruk atagath": The world is a journey to the city back and forth. Reading 'Sha:hrag' for 'sha:hruk' is more appropriate. There is no difference between

ک (k) and گ (g) in the MS.

2. Bhagwan; Lord.

If thou dost care to listen, nothing but memory of good and bad does last.

In a nutshell, the Sheikh claimed that the movement of the shuttle symbolized the entrance into and the exit out of the world. This cycle cannot be broken but through non-attachment to the body and devotion to God.

The weaver heard the Sheikh with interest, and busied himself with his work. In the evening, when the Sheikh's mother appeared to take stock of her son's work at the loom, she was dismayed to see him sqautting sullenly on the floor, in a corner of the room. He told her that the hanging piece of wood, which went up and down with each shift of weaving, forbade him to stay there and to get involved in the affairs of the world. Sodarmaji may have been upset and cross: the Sheikh was heavy at heart. He says:

22. *Ganbi:r*[1] *prakath*[2] *kara:n chhem gra:va*[2a]
Ambari[3] *praha*[4] *tshenim bava kas*

---

1. (S) Gambhi:ra: deep, serious person.
2. (S) prakata: to make manifest; evince; to disclose; to express publicly. 2(a). MS: Kava.
3. (S) sky or clothes: here clothes stand for the mortal body
4. (S) spriha: eager desire; covet ousness. 'Praha': attachment.

Sari gom[1] *gur ta vokhali*[2] *gayam nava*
Gobyom ba:r ta tra:va kas.

The earnest (mother) complains to me!
My body attachment has broken: whom shall I confide in?
My horse submerged, my boat stranded;
My load become too heavy: whom shall I encumber with it?

23. *Yemi kunis malmot*[3] *morun-ta*
Tamī tsolun-ta logun da:s[4]
Sahaza[5] *yemi khvada: goran-ta*[6]
Tamiy soruy vyondun[7] *sa:s.*

He, who devotes himself exclusively to the One,
Bears hardships and becomes His slave.
One, who looks for God spontaneously,
Regards all else as dust and ashes.

24. *Akuy Khvada: nav chhus lachha:*
Zikri rost akh kachha: mo:

---

1. Sari gatshun: to get drenched in water; the water running over the head; to be submerged.
2. Run aground.
3. Malmot marun: to get totally involved.
4. Slave.
5. (S) natural; spontaneous; effortless.
6. Ga:run: tsha:run: to look for; search for.
7. Cf. (S) vid: know; understand; perceive.

Umar vendun akuy pachha:[1]
Rizqa rost akh machha; mo:[2]

---

1. Fortnight (In the infinity of Time).
2. "For God is He who gives (all) sustenance,—" Q.S. Li (Zariyat)—58

Footnote: ['amber' means sky or clothes in Sanskrit. Therefore, 'ambari praha tshenim' would mean either that "I have broken off the attachment to the body", where clothes stand for the body; (Cf. The Bhagvadgita II, 22). Or, 'ambar' refers to sky in the sense of the astrological influence of stars on human destiny. So it may mean 'fate.' We do say "Agar ambaras ases ta bachi" with reference to a person seriously ill. 'Praha' in the sense of infatuation (from Sanskrit 'spriha': covetousness) has been used by the Sheikh at several places in this text.

'Sari gom gur.........' indicates that the Sheikh was in a quandary. On the one hand stood the stark reality of a family life and, on the other hand, the urge to go forth in search of his Lord. The conflict may have weighed too heavily on his mind. He appears to have fears that things were going wrong everyway for him. The next stanza, however, determines the direction of the spiritual current.

"Malamot" may mean mind full of impurities. "malamot ma:run" would mean, then, purification of the mind of its 'three Malas'—the impuri-

(Continued)

There is one God with a hundred thousand names!
Not a blade of grass but prays to Him.
Consider life only a fortnight;
There's not a fly but receives its subsistence.

(*Continued*)

ties which best individual consciousness, namely, the impurity of consciousness of the body in its gross form and attachment to it; the impurity which enchains the soul by good and evil deeds; and the impurity of separateness from God (Cf. Kashmir Shaivism, J.C. Chatterjee). His conviction is that one, who destroys impurities, devotes himself to one God, and spurns worldly possessions, is sure to attain his spiritual goal.]

8

The Doldrum

It is recorded that at the age of twenty, he expressed an earnest desire to live alone, without any intrusion upon his privacy, in the cave at Kaimuh. In this quest for spiritual knowledge, however, he did have moments of vacillation and paroxysms of despondency. The crucial depression on account of apprehensions of failure which is supposed to be the precursor of the ultimate success, is expressed in the following verse.

25. *Navi vasakh kina vakhali*[1] *khasakh*
Du-tsyot[2] *karana lasakh mo*:
Yodvai akiy vati manakam[3] *a:sakh*
Du:r pa:nthan[1] *losakh mo*:

Would thou board the boat, or walk on land?
In two minds, thou wilt not thrive.

---

1. On foot.
2. Being in two minds
3. Firm.
4. Destinations. cf (S) path.

If thou chooseth a path, and firmly stand,
Distant destinations will not weary thee.

26. *Ayas soda:h kara yath da:ras*[1]
Vati logus yath bazaras keth
Vuchhta ketha tsajim[2] *pokhta*[3] *ka:ras*
Kya:h zyu:num sam̐sa:ras zeth.

Icame (here) to dispose of this body;
By chance strayed I into this (bustling) street.
Alas! even a knowledgeable man was taken in!
What have I gained by my birth in the world?

27. *Kan ketha na ditsom mrita*[4]*-ya:ras*
Kus rachhi tas khanda[5]*-ka:ras tseth*
Poni chhim meniy[6] *ta pa:p amba:ras*
Kya:h zyu:num samsa:ras zeth.

Why did I not listen to Death, the friend,
Who can propitiate him, the great Deytroyer?
Few are my pieties but piled up the sins:
Little have I gained by my birth in the world.

---

1. House; body; timber.
2. To be deceived.
3. Matured person; experienced man.
4. Death, the friend. (S) Mrita: Death.
5. MS. Khanda-ka:r. Khanda-ka:r: the Destroyer.
6. mine. The word may also be 'myani', short of 'darmyani'—of middling value; of moderate significance.

28. *La:vam*[1] *da:v tshenim mvakhta-ha:ras*
Ka:ras gayam ta:ras[2] *vetn*
Zinday mor[3] *pyom yeti andaka:ras*[4]
Kya:h zyunum samsa:ras zeth?

Broken is the delicate thread of my pearl-necklace,
And the streamlet of action has broadened out into a river;
Living, my body has been steeped in darkness:
What boots it me being born in the world?

---

1. Unripe; unwined; delicate.
2. Width of the stream.
3. Body; here, the little self.
4. Darkness.

9

The Cave at Kaimuh

With unfaltering faith in one God, as the giver of everything and redeemer of mankind, the Sheikh finally left his hearth and home for good, at about the age of thirtytwo[1]. He started his penance in a cave, at Kaimuh. Seclusion, meagre fare, night vigils and prayers are among the basic constituents of penance. It has been already said that the Sheikh had received instructions in the tenets of sufism at the hands of some Muslim divines who visited Kashmir by the fourth quarter of the 14th century. He put on a coarse woollen garment[2] ('lochh', 'munul'), as the sufis do. Thus equipped with

---

مدت عمر حضرت شیخ سی و دو سال بغفلت گذشته بود ۔

Nurnama: Baba Nasib-ud-Din Gazi. P. 7.

حضرت شیخ نورالدین نوراللہ (ولی - ریشی) در سن سی سالگی توفیق توبہ یافت
و از رہبانیت کہ در آں وقت شائع بود روی برتافت بشعار اسلام در راہِ ریاضت
و جانبازی شتافت - یادگار متقدمین و افتخار متاخرین شد ۔

Hist. of Kashmir. A'zmi. P. 63.

2. This garment is preserved in a box to this day, at Chrari-Shari:f, Kashmir.

faith, the bulwark against the machinations of the Devil, the Sheikh launched out on the voyage of the spirit, in right earnest. What woe and misery it must have caused to his fond mother, had better be left to the reader's imagination. It is recorded that she left no stone unturned to pursuade him to come back home. Long drawn dialogues ensued between the two. But the entreaties and appeals of the mother cut no ice with him. Like granite, he stood firm on the path he had chosen, for his faith had been built over the years. He says:

29. *Adana*[1] *tseta*[2] *turga*[3]*-vag*[4] *baneiyam vald:si*[5]
Yuthna zi heyam tra:si[6] *pav*[7]
Ka,ten me duniyahuk[8] *zanji:r kd:si*[9]
Svazan[10] *osus gvara ba:ndav:*[11]
Tyuthuy du:nba[12] *gari laja:s vd:si*[13]

---

1. In the beginning.
2. Of the mind.
3. (S) Steed.
4. Reins.
5. (S) Ullas: To make brilliant: to sport; dance; play; to cause to dance.
6. (S) tra:s: fear; terror: anxiety.
7. Lest it should shy away, out of fear.
8. We say, 'duniya:hach,'
9. To break the chains; to set free.
10. Good man.
11. Attached to Guru.
12. A low caste (Grierson).
13. To reside.

Yitha kra:la gari d:siy pd:ntsh pa:ndav.[1]

From the beginning I sported with the reins of my mind,
Lest the steed should bolt away with fear,[2]
How many worldly chains[3] did I not break.
A righteous man and true disciple of my Guru as I was?
At a 'du:mb's'[4] house lived I, the same way
As the Pandavas did at the potter's cot.

Light is thrown on the fact that the greatest danger on the path of God-realisation is one's uncontrollable mind. He had been sporting with it and causing it to dance to his own tune, from the beginning. Lalla-ded too has referred to the mind as a steed which needs must be curbed. She says:

"*Tseta turug vagiheth rotum.*
Tselith milavith dashina:di va:v
Tavay Sheshikal vegalith vatsham
Shunyas shunya:h mi:lith gav."

I drew the reins of the steed of my mind,
I restrained the breath circulating through the ten Na:dis;
Lo! the Sheshikala melted and dripped,
And the void mingled with the Void.

---

1. Pandvas of Mahabharta.
2. (Later on as he advanced on the path).
3. Of attachment.
4. Cowherd.

The stanza is indicative of the Sheikh's preparation for the ordeal of spiritual experiences. Getting into the cave was not the beginning of a long process but, certainly, a developed stage on the path he had chosen for himself. "Tauba" or conversion had not come suddenly. His stay at home was a temporary phase, preparatory to the final battle of the spirit against the inordinate demands of the flesh. His previous conduct at home can be understood better so.

10

Renunciation

One day his mother was shocked to see that he had grown very weak with hard penance and semi-starvation. She brought him food to eat. She again implored him to return home where his wife and children lay in a forlorn condition. The Sheikh replied:

30. *Ma:ji bo kya:h kara annas*[1]
Me beni[2] *hu:nis brahmano dito*
Bo par[3] *la:yith hekana pa:nas*
Me gara trov ta Zion[3a] *kas kito.*

What shall I do with the food, mother?
Offered it to a dog or a Brahmin have I.
I cannot strike a hammer at myself!
Having renounced my home, for whom should I live?

---

1. Ann: food.
2. Vocative, employed in addressing a lady. Literally, "my sister".
3. Par: hammer. 3(a) Zion in the sense of remaining alive.

31. *Ma:ji bo kya:h mangay cha:nis kreyas*[1]
Yiy Haras[2] *khvash a:v tiy me vo:to:*
Na:haqa bram borum yath samsa:ras
Me gara trov ta Zion Kas kito.

O mother, of what avail are thy deeds to me?
I receive whatever God is pleased to give.
Wrongly did the illusion attract me to the world.
Having renounced home, for whom should I live?

32. *Ma:ji boh kya:h kara shurenta ba:tsan*
Na:haqa ha:tsan gos Daya milo
Ka:mas kru:das pu:ahusna pa:ntsan
Me gara trov ta Zion[3] *kas kito.*

What shall I do with my family, mother?
God's will involved me (in family-life), undeservedly.
Desire, anger and the five proved too powerful for me:

Having renounced home, for whom should I live?

33. *Ma:ji pari pari tas meharbanas*
Sar myonu lajinas dimahas tsatu
Yi ma:ji vavize tiy boviy[4] *pa:nas*
Me gara trov ta Zion kas kitu.

---

1. (S) Kriya: work; action.
2. Hara: God.
3. Five sense perceptions.
4. Will grow.

Blessed be the feet of gracious God, O mother;
Fain would I sacrifice my head if that doth please Him.
Mother, as thou sowest so shalt thou reap!
I have renounced home: for whom should I live?

34. *Ma:ji dapahai ta vodani bozakh*
Dozakha na:r chhu kruhun ta chhatu
Nata kanas talay bozakh
Me gara trov ta Zion kas kitu.

Mother, if thou listeth, I shall tell thee, standing as thou art,
The fire of Hell is black and white;
Otherwise, may I whisper in thine ear,
I have renounced my home? for whom should I live?

35. *Ma:ji kya:R kara nafsanen*[1] *tiran*[2]
Vai-vi:ren khur vekhutu[3]
Pushusna tahanden zoran
Me gara trov ta Zion kas kitu.

How shall I parry the darts of my ego?—
The twisted willows have complex knots!—
I have not been equal to their strength.
I have renounced home: for whom should I live?

36. *Ma:ji patsh nai yath bovasaras*[4]

---

1. (A) Nafs: the little self; breath; soul; spirit; essence.
2. Arrows: (vasanas; selfish motives).
3. Strange: complex.
4. Ocean of life.

Asi za:las[1] *a:y peni yotu*
Voni beni ba:r gobyom kharas
Me gara trov ta Zion kas kitu.

The ocean of life is undependable, O mother,
We' come here to drop into it;
Since I, an ass, cannot carry the load,
I have renounced home; for whom should I live?

37. *Ma:ji kya:h kara tati ben ma:ran*
Mangan hisa:b ta khatav kithu:
Ma:ji suy bayo[2] *baden a:garan*[3]
Me gara trov ta Zion kas kitu:

Alas! what shall I do? Done for shall I be There!
When an account is demanded, how can we hide it?
Even bigger men tremble with that fear!
I have renounced home: for whom should I live?

38. *Ma:ji su:r nay mothum svaray*
Soruy soda:h osum rutu:
Ma:ji kya:h kara tati yeti laga:n mudai
Me gara trov ta Zion kas kitu:

Besmeared with ashes have I my body, not wittingly:
The bargain will be good, on the whole.
Rivetted with His gaze, what may one do there?
So have I renounced home: for whom should I live?

---

1. Zal: water.
2. (S) bhai: fear.
3. Source: here source of power; resourceful men, great saints.

39. *Ma:ji kas kya:h ditu pana A:shin*[1]
Ra:j, Ra:nim ta mvalali photu:[2]
Vani venat[3] *Nunda Kaimu:shan*
Me gara trov ta Zion kas kitu:

People's possessions are, O mother, due to Divine dispensation:
Kingship and kingdom basketfuls costly.
I, Nunda of Kaimuha, raise the prayer so:
Home have I renounced; for whom should I live?

This poem points to the trend of the Sheikh's mind. He had finally determined to keep away from the domestic involvement. He differentiates between the illusion of the worldly life and the truth of God realization. The second thing, which crystallizes, is his conviction that whatever God does, He does for our good. The third point is the recognition that desire, lust, anger and the temptations of the five senses are the deadliest enemies on the path and must be subdued. And finally, life without the goal of spiritual attainment is not worth living. 'Nafs' or little self, with all its passions and impulses, instinctive propensities and natural attachments, is too complex to be resolved easily. The next point he draws our attention to is that all living creatures; including man, are drowned in the ocean of the

1. God.
2. It was a custom till recently to make costly presents in large baskets of wickerwork.
3. Cf. Hindi 'Binti': prayer.

world, unless we manage to swim across to the shore of Immortality and everlasting Bliss. A vakh of Lalla-ded may be quoted here with relevance:

> "*Yath Saras sariphol na vetse,*
> *Tath sara sakalay*[1] *poni chen*
> *Mrag, sraga:l, gandi, zalhasti,*
> *Zen na zen ta totuy pen.*"

"The lake in which a mustard seed cannot be contained,
Is the one from which all drink water;
The deer, the jackals, the rhinoceroses and the sea-elephants
Are no sooner born than they fall into it."

Last but not the least is the Sheikh's deep-seated concern for The Judgement Day and the fear of Hell.

But the mother was not, however, to be disposed of so easily. She persisted in her endeavour. Long dialogues, recorded in some manuscripts but not of much spiritual import or relevance, have been excluded from this text. The verse of Sodar-maji and Zai-ded have been left out, excepting one quatrain which has come down to us as a typical complaint of the mother:

40. *Boh no ka:m ka:nh dapay natay*
Nunda andi chhum gelan kronu:
Nunda daftam kia:h goy ki:nai
Nunda ina kava ru:dukh myonu:

---

1. (S) sakala: all; everybody.

No work have I for you to do; O Nunda!
All our kith and kin are jeering at me.
What wrong has been done to you
That you stay away from me?
The Sheikh replied;

41. *Ma:ji bohti nai gara chon yimay*
Me beni[1] *khvada:i thovuy lonu:*[2]
Ma:ji tha:ji[3] *nai bata cha:ni khemai*
Me beni anta:h[4] *sa:f sapanu:*

O mother, I will not come to thy home;
'Tis God hast cast my lot thus.
I'll not eat from thy plate, mother,
Purified have I been right from within.

The mother may have expressed regret for having given birth to him and taunted him that she was ashamed of herself. Being ashamed may be expressed in Kashmiri as 'laja pravan', or simply 'laz pravan'. The Sheikh seems to have playfully taken 'pravun' for 'pavun'; and used 'laz pavun' in the sense of knocking down shame. So he says:

---

1. Cf. V. 26.
2. Lon: destiny; lot.
3. Plate.
4. Antah-karan: mind, intellect and ego. Here, mind.

42. *Laz pa:vam az asi vari*[1] *ranavo*
Ma:ji tsa mai karum a:ryai
Vani ith tavay asi nanivo
Dayas kun a:lav ta naryai
Laz pa:vam as asi vari ranavo.

Hurrah! I have knocked down bashfulness: let cook 'Vari'.
O mother, do not fetter me down!
Recognizing Him, one can realize oneself.
Raise thy hands of prayers to God.
I have overcome feeling of shame; let us rejoice.

43. *Arzut*[2] *vanta va:ray*
Tati kya:h hisa:b ginavo
Svargas chha:vani ko:sam trey[3]
Laz pa:vam asi az vari ranavo.

Describe fully what earnings are (mine).
What account shall I present there?
Heven offers but flowers three:
I have overcome feeling of shame; let us rejoice.

44. *Akis gatshi ma:ji lazmats lardy*
Vumar tshot kyah: karavo

---

1. Spiced Rice-porridge, cooked with chitterlings of sheep or walnuts; a tasty dish prepared on auspicious occasions and distributed among neighbours and relatives.
2. Earning.
3. Sat-Chit-Anand: Existence-Knowledge-Bliss.

Me trova: a:l-pal-vokhur[1] *ta pharyai*[2]
Laz pa:vam asi as vari ranavo.

One craves for a readymade house;
Life is short: of what avail is such a desire?
I have given up wine, meat, bread and roasted fish:
I have overcome feeling of shame; let us rejoice.

45. *Di:nshith onuy, bu:zith zoruy*
Zeth duniyahach gayam danavo
Karman lekhum zarmani gare[3]
Laz pa:vam asi az vari ravano.

Seeing, I became blind; hearing, deaf;
Having been born, I became disgusted with the world:
At birth, my Karma ordained thus.
I have overcome feeling of shame: let us rejoice!

Abstention from self-indulgence is the theme of the next piece. His mother jibed at him for donning the coarse, woollen garment and eating sparingly. The Sheikh retorted:

46. *Bo pa:ri ka:ngari ta jandas*
Yemi vandas karam ta,,ri ra:chhiy

---

1. Cf. Lalla-vakh: "Voth rainya artsun sakhar, Athi al-pal-vakhur heth". MS. "Me trov alqa:l shokhur ta pharyai". Shokhur is Venus, suggestive of sex.
2. Roasted fish.
3. Hour of birth.

Boh yeti bihimut n'a:mat vendas
Nunut sadarka:nz[1] *chhum hodi*[2] *ra:chhiy*
Boh kiya:h mangai qala:i-qandas[3]
Hand to ha:kh[4] *chhum chhot ma:nchhiy*[5]
Bugiy[6] *mihra:*[7] *tshanitanam vondas*[8]
Deva bandas gatshem sharmi ra:chhiy.

Thanks be to the fire-pot and the rags I wear
Which protected me from cold in winter months.
Staying here do I deem a great blessing,
And salted 'sadarkanz' keeps off the wolf of hunger;
What care I for sweets and sugar-candy?
Dandelion and 'hakh' taste sweet as white honey.
May God imbue my heart with His grace,
So may the servant be saved from disgrace.

The Sheikh says that the Creator and the individual created are one in essence, but this fact is veiled in mystery. Prakrati or Nature manifest vanishes in the process of evolution of the Self. The evolution begins

---

1. A sour beverage of fermented rice-starch, treated with condiments.
2. (S) kshud: to be hungry.
3. A conical lump of candy.
4. A leafy vegetable, popular among Kashmiris.
5. White honey is considered superior to the reddish honey.
6. An archaism for Bhagwan.
7. (P) mercy; sympathy; love.
8. Heart; mind.

with mind-control and subjugation of the five organs of sense. In the advanced state, duality disappears and one's self and the self of others are recognised as one. The impurities of consciousness are removed. To attain this goal is the supreme purpose of human life.

47. *Zeth peth ta basta*[1] *da:ji*
Mi:lith bohta[2] *mvalaji*[3] *chhay*
Sva yemi gand tas o:lu:d[4] *tsaji*
a:khratas ka,,ts phratsay[5] *chhai*
Dil yemi gond[6] *ta prakat*[7] *tsaji*
Tas Darga:h vath mvakaji chhai.

At birth, the body is nothing but a sheath,
Yet precious it becomes conjoined with Me.
Controlling the body, how purified one becomes,
And how very auspicious in the end!
One who restrins his mind, is freed from Prakrati,
And finds the Holy of Holies open to him.

48. *Andvan ni:rith tap*[8] *tsaraha:*
Ohar[9] *karaha: vapalha:kas ta handei*

---

1. The body is compared with a case of hide.
2. I; the soul; the self.
3. Precious.
4. (P) aluda: defiled. Impurities.
5. Auspicious.
6. To tie up; restrain.
7. Prakrati; Nature.
8. Penance.
9. Food.

A:mats tsakh yod path karaha:
Tiy yod karaha: maraha: kandei[1]
Yas sa:d vapalha:kas[2] *ta handei*[3]
Su zon Ṣahazas grandei tsa:v.
Duyat tra:vith pa:n yus mandei
Suy samsa:ras kande za:v
Par ta pa:n yus hyuhuy vendei
Suy Bovasendc[4] *tarith a:v.*

Would that I were to carry on penance in the back-woods,
Subsisting on 'vapalha:k' and chicory!
If I could restrain my anger,
So should I die unto this body.
One who relishes 'vopalhakh' and chicory
Is verily counted among the chosen of God.
Getting rid of duality and churning himself,
One is born in the world, indeed;
Considering himself and another as one,
He crosses indeed the ocean of the world.

---

1. Physical body as apposed to 'astral body'.
2. 'Vopalhak': Dipsacus inermis; a wild vegetable leaf (eaten on the occasion of an obsequial fast or the like)—Grierson.
3. 'Hand': (valued as a vegetable). It has three varieties—Aram-hand; and Wan-hand; (varieties of dandelion)
4. The ocean of the world.

11

The Miracles

The legend[1] runs that, as a last resort, his two children, Zoon and Haider, were brought to the cave and left there in order to appeal to his paternal sentiment. But they were found dead next morning. Thereupon, the parents of Zaided brought a suit for murder, against the Sheikh. He was summoned and an official of law, who came to arrest him, became his disciple. Ultimately, it is said, the in-laws were appeased with a gift of gold which the Sheikh obtained by transforming a lump of clay. This was his *first* miracle. There is no end to the miracles attributed to him, as recorded in several manuscripts. Giving credence to the miracles is a matter of individual belief and opinion. By and large, mystics have been found in possession of occult powers and, one would like to add, that among other things what has perpretuated the order of mystics—whether Hindu or Muslim or Christian[2]—, is the faith of man that spiri-

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1. Cf. MS.
2. Jesus turned water into wine at Cana. John 2.1-12.

tuality brings supernatural powers[1], such as chairvoyance, healing-touch etc.

Another miracle is described as follows. When persuasion had failed to bring him back home, his mother laid stress upon his obligation to listen to her, insomuch as she had nourished him as a body with her own milk and that debt he could not repay. Forthwith he asked her to fetch a pot so that he would repay her, there and then, in kind.

49. *Ma:ji boh za:ya:s cha:ni gra:nzay*
Chhana ned[2] *lu:rani soy anzarav*
Tse chhay bada:yi dvada hanl hanzay
An beni ba:na vuni anzarav.

I was born to count for thee, mother;
It is not pulling down a house, so may we settle it now.
Thou hast the claim of having suckled me;
Do fetch a pot; so may I requite thee now.

---

1. He made a leper clean. Mark 1.40-45.
2. (S) 'Ni:d': the nest of a bird. Here, a house. 'Ned' may be the scribe's wrong reading for 'pend', meaning house; and 'la:rani' a mistake for 'Puran', meaning land.' نیڈلورنی 'should read as ' پینڈپرن .' In this case, the second line of the quatrain would read:
'Chhana pend-pu:rani soy anzarav'. "It is not (dividing) house or land, so may we settle it now."

He struck a stone[1] nearby with his stick and, lo and behold!, milk oozed out of it. With that came to an end the domestic pressure and embarrassment.

Soon after, the Sheikh made a brief sojourn at Khiya. Sodarmaji accompanied him. It so chanced that one Mohsin Alai,—a land-owner of the place—, was in a predicament. Autumn was advancing with long strides and mountain-tops had already put on their immaculate, white caps of virgin snow. Harvesters exhibited their dexterity with their sickles and most of the land was already bare, displaying sharp designs of tufts of stubble. But Mohsin's men had struck work, misled by miscreants jealous of his prosperity. He needed as many farm-labourers as he could muster.

Finding the Sheikh idling underneath a tree, Mohsin approached him if he would lend a hand at reaping. The Sheikh accepted the offer on condition, firstly, that in the portion of the field assigned to him there should be no other labourer; secondly, that he should be supplied with a sickle, as he did not possess one; and thirdly, that he should get two 'manut' (i.e. three seers) of paddy as his wages. Mohsin took him for a simpleton and employed him forthwith. The Sheikh went into the field. But Mohsin's wife had misgivings. How could this man, physically so weak and apparently lazy, do the

1. The stone called 'Dvada Kani' is preserved to this day, at Kaimuha, near the cave. (see photograph).

work of several hands? In the afternoon, however, Mohsin Alai visited that part of the field where the Sheikh was supposed to be working. He was astonished to find that the crop had been reaped and bundled into sheaves, and the Sheikh was saying his afternooa prayers.

12

The Heart-Search

Deep introspection, with an acute conflict between faith and doubt, becomes evident from the verses given below. Metaphor follows metaphor, communicating his burning desire for the attainment of his spiritual goal. Corresponding to the intensity of desire is visible the dark cloud of melancholy, dampening his spirits. Short as life is, a man with a sensitive soul can ill afford taking even a moment off his chosen path. Introspection reveals black spots and leads to self-castigation. Satan, the wicked One, is relentlessly at work. Only the wakeful avoid him and chide themselves. The Sheikh says:

50. *Kya:h kara kya:h, kara, hani-hani*[1] *dih*[2] *gom*
Pap[3] *gayam tsari ta kati vobra*[4]

---

1. By degrees; progressively.
2. Body.
3. Sins.
4. To rise; float above; be buoyant.

Myu:th ta modur kheyi kheyi veh[1] *pyom*
Da:h[2] *gom pa:nas ta ra:h kas kara.*

Alas! What shall I do? My body has been pining away.
Too heavy my sins: how may I be buoyant?
Sweet and dainty dishes have turned poisonous.
I am consumed with fire; whom shall I blame?

51. *Sangar-losanan*[3] *ka:ngar tshevam*[4]
Da:nabari[5] *pevum ladas kya: tiy*
Phaldeir tra:vith maldeir vevum[6]
Kal-bvad[7] *khaneiyam*[8] *den kyoho ra:ti*
Svan roph travith sartal revam[9]
Kartal[10] *phutarith garimas nra:ti.*

My fire-pot cooled down at the onset of dusk,
I lighted the kitchen-range to fill the 'Kangri' with fire.
Night and day I dug up my own intellect and thought.

---

1. (S) Visha: poison.
2. Fire.
3. Setting-sun; at dusk.
4. Was extinguished.
5. Cooking-range.
6. To winnow; to separate grain from chaff and dust.
7. Intellectual powers.
8. To dig up; to exert one's thought to the utmost.
9. To get elated; to enjoy.
10. A sharp-edged tool; a scimitar.

Setting aside gold and silver, I cherished but brass;
And, breaking the scimitar, made sickles of it!

52. *Pranis badanas malinu: da:g gom*
Su za:g[1] *gom ni:rith ba:ga andarai*
Tati Ha:rani[2] *garmi Poh ta Ma:g gom*
Su pha:h[3] *gom ni:rith Hara-bandarai.*[4]

My fair body was sullied with a blot of dirt,
And the bird flew away from the garden sanctuary.
Mid-summer became chilly and wet for me,
That inner warmth left my body—the city of the Lord.

53. *Sondari*[5] *Ka:madi:vun*[6] *cha:v gom*
Ya:vana[7] *pa:n gom poshan motu:*
Sangaruk shi:n ta Volaruk va:v[8] *gom*

---

1. (P) Crow.
2. 'Har', corresponding to July, symbolizes mid-summer, and Poh and Mag are mid-winter months of December and January.
3. Heat; perhaps the emotional heat signifying the zest for spiritual upliftment.
4. Bandar, refers to a busy city. Hara-bandar should mean the city of Hara: here, the human body.
5. Sondari may refer to the little self on soul.
6. Kamadeva is the god of love; Cupid.
7. Youth.
8. Dangerous situations.

Muhith[1] *Thag*[2] *gom aka-hatu*[3]
Volagi-batas[4] *kana ta toh gom*
Garibas doh gom vaharas yotu:

The beautiful one was bewitched by Cupid;
Infatuation for flowers cost me my youth:
Mountain-glacier and Wullar-hurricane hemmed me in;
Distressed am I, for the Robber has snatched my all.
My dish of Volga-rice has changed into chaff and unhusked grains;
And my day of woe lengthened out into a year; me, the wretched one!

---

1. From (S) 'mush': to snatch away; to deprive.
2. Thag may refer to the Devil.
3. To be in great distress; be depressed; to be sick of life.
4. 'Volag' is a choice variety of rice, giving out pleasant smell on cooking.

13

The Dangerous, Little Self

Weakness of the flesh takes many forms and the worst form is that of self-conceit. Egoism is a powerful force of obscuration. It must be destroyed before progress is made on the spiritual path. I-ness is tantamount to acceptance of duality; Unity of Being is attained when 'Nafas' or I-ness is totally effaced. The Sheikh says:

54. *Nafasay myonu chhu mad-hostu:*[1]
Ami hasti rotanas tal
Kari kari ditas rostu:[2]
Ramanis[3] *kya:h chhim tshal*

---

1. Elephant run amuck.
2. A sort of broth of pulses and dried vegetables.
3. (S) Pleasing; charming.

Sa:sa manya akha: lostu:[1]
Nata sa:riz hetinam tal.

My Ego is an Elephant run amuck,
Me has he trampled under his heavy foot;
You may feed him on broth, again and again,
Full of pranks is the captivating animal!
Out of a thousand, hardly one escapes,
Otherwise, all have been crushed by him.

55. *Nafasiy karnam adal ta vadal*
Nafasiy karnam zadal tsheai[2]
Nafasiy lu:rim kreyi[3]*-handi kadal*
Nafasiy Sheta:n vadal gai.

My ego has caused confusion in me;
It has reduced me to a gaping thatch;
My ego has demolished the bridges of my deeds;
My ego has played the Devil's havoc with me.

56. *Nafassay mya:ne tseiravi ago*[4]
Ditsami dago pholham na za:nh
Pa:nay mya:nei hath-man shotho[5]
Pa:p chhiy potha:n[6] *den kyoho ra:th.*

---

1. Escaped death; survived.
2. Leaky thatch.
3. Pious deeds; religious devotion.
4. A knot in wood. Apricot wood burnt as fuel in the ovens by bakers; hard wood
5. A log; also, a wretch.
6. Fatten; increasing in magnitude.

A knot in the apricot wood is my little self,
Smite how hard I may, hewn down it has not been.
My wretched ego, bloated to a hundred maunds!
Thy sins are multiplying day and night.

57. *Nafasiy morus ta va:y*
Khatith ru:dum gatei[1]
Athi yiyihem ta kia:y
Kartal tshanahas hatei.

Alas! I have been done for by my ego,
Concealing himself in darkness.
Could I but catch hold of him,
With a scimitar would I slash his throat.

58. *Nafas ditikh oray mi:nith*
Gatshakhai tsi:nith karakh na fo:t[2]
Dam diu: haqas La:l[3] *ikh zi:nith*
Nata chhiy kuli nafasa za:yaqatulmo:t.[4]

---

1. Darkness.
2. (P) to die.
3. "Sufis identify the so called 'White Pearl', the spiritual essence of Man and original substance of all created things with the Light of Mohammad (Universal Reason, Logos)".
Rumi; R.A. Nicholson. Footnote, p. 134. S.P. Singh Public Library, Srinagar. Acc. No. 17126.
4. (A) All living beings are mortal.

Our breaths are measured out to us,
Realize that and thou shalt not die.
Dive into the Truth, the Pearl will be thine:
Otherwise, all smack of death.

14

Retrieval

Remonstrating with himself, the Sheikh decries inanities of life. Eating and drinking are not the be-all and end-all of life. The individual has to face the Lord in the end and answer for his deeds on the earth. God is the only Reality. Not a moment should be lost in retrieving oneself. He says:

59. *Hiy zuva pa:yas peta*
Suy[1] *osta Suy a:siy*
Suy Suy karizi hata
Suy tim andeisha:[2] *ka:siy*
Hiy zuva pa:yas peta.

Retrieve thyself, my soul!
He alone was there and He alone will there be;
Thou must meditate on none but Him.
H'll free three from thy fears, doubts and anxieties:
Retrieve thyself, my soul.

---

1. God.
2. (P) anxiety; doubt; misgiving.

60. *Suy velu*[1] *velu votu:*
Yemi dopuy tseta
Alhamuda-Qulhu-Ala:h Atahaya:tu:[2]
Hiy zuva pa:yas peta.

He reached (the goal) from time to time,
Who said from the core of his heart:
"Thanks and praise to one God, most pious salutations to Him!"
Retrieve thyself, my soul.

61. *Kandi vuneyam da:nabaru:*
Suli na:da:na tsyu:num nata
Ya:m kruhun korum bukru:[3]
Hiy zuva pa:yas peta.

My hearth and home blinded me so;
I, a fool, did not realize it early,
Till I turned quite brazen-faced!
Retrieve thyself, my soul.

62. *Khema Khema kara:n yad mo a:yam*
Hi zuva yutuy kheta

---

1. Vela: time.
2. (A) All praise and thanks to God (First two words of surah Fatiha): May thou (Prophet) tell us that God is one. (A) tahiyat: salutation; greeting; compliment; prayer. The purest of obeisance to Him (Cf. تشہد).
3. (S) Vaktra (Kashmiri Dictionery V.I. ed. 1972. p. 309): Face; countenance; (fig.) rude look; brazen face. (Grierson).

Ka:li khyomut gatshiy za:ya
Hiy zuva pa:yas peta.

I ate, and ate without satiation;
O my body, put a stop to eating;
All thou eatest shall go to waste, at last.
Retrieve thyself, my soul.

63. *Gara ehonu chhu and-ma:da:nas*
Totu sati ku:ntsh[1] *lagi nata*
Chhuy petrun kunisay pa:nas[2]
Hiy zuva pa:yas peta.

Thy home is at the margin of the field.
Nothing will abide by thee, there.
Alone shalt thou have to bear it all.
Set thyself right, my life.

64. *Pazi zan laja:s zu:rei*[3]
Yitha tsu:r[4] *zan mandachhi zeta*
Deva kuni Saheb pu:rei
Hiy zuva pa:yas peta.

Caught in bad habits, in fact, was I,
And ashamed of myself like a thief.
May be the Lord will restore His grace!
Retrieve thyself, my soul.

---

1. Kanh (nobody).
2. Q.S.L. III(53), 38. "that no laden one shall bear another's load." Holy Q.M. Pickthall P. 712.
3. Zure lagun: to fall into bad habits. (Grierson).
4. A thief (caught red handed).

65. *Yapa:ri ya:rabala na:va:h trd:vam*
Apa:ri ta:rabala[1] *vomeid chheta*
Vizi vizi kal ma:shina:vam[2]
Hiy zuva pa:yas peta.

I launched my boat from this ferry;
Hope stands square on the other bank.
Time and again, I supressed my longings.
Retrieve thyself, my soul.

66. *Jangali*[3] *manz gayam gatai*
Ketha vunari thaph dimata
Tati anis atha gav me rathai
Hi zuva pa:yas peta.

Enveloped by darkness was I in the forest:
How could I feel my way through mist?
There I, a blind man, bled my hand!
Retrieve thyself, my soul.

*67. *Saheba vastam kru:dai*
Me mua'a: chonuy chhuta
Sar ta: pa:[4] *chhus o:lu:dai*[5]
Hiy zuva pa:yas peta.

---

1. The ghat or ferry.
2. Try to forget; ignore.
3. Jangal: forest. It may symbolize the intricacies of mystical practice.
4. (P) from head to foot.
5. (P) Polluted; defiled, stained; soiled.

Lord! shed off thy wrath with me;
Thyself alone hath been my goal.
Soiled am I through and through:
Retrieve thyself, my soul.

68. *Kvang ta kostu:ri khanziy*[1]
Sara manziy dits me tha:h.[2]
Vani venat[3] *Nunda Sanziy*
Hiy zuva pa:yas peta.

Thou, the quarry of saffron and musk!
Fathomed have I the depths of the sea.
Hence, Nunda Sanz makes the prayer:
Retrieve thyself, my soul.

1. (S) Khani: a mine.
2. K. Idiom. 'thah din': diving; measuring the depths.
3. Prayer.

15

Prayer of Penitence

Forgiveness for sins is sought and God's grace appealed to. The Sheik is haunted by the thought of the transitoriness of life. Hence the urgency of effort to ferry across the ocean of existence into the Land of Light, beyond the bounds of Death. The effort includes absolute continenee, good actions, charitable deeds and quiet meditation. But God's grace reigns supreme. He says:

69. *Kivulu:kor*[1] *nerakh panthani*[2]
Trd:vith shuri muri ta gih[3] *ba:r*
Yim kas ba:r ladakh pa:pani
Ba:r Khvada:ya: pa:p niva:r.[4]

To what destinations art thou wending thy lonely way,

1. (S) Kevala, alone.
2. (S) 'panthayati'; path: to go; move.
3. (S) griha; geha: house; habitation; home.
4. (S) nivartate: to annual; destroy.

Renouncing hearth, home and family?
Whom wilt thou encumber with thy load of sins?
Great God! absolve me from my sins.

70. *Khatith pardav tseth rachhizei*
Khatith dize sodaras ta:r
Tse nata beyi kas venat kizei
Ba:r Khvada'ya: pa:p niva:r.

Look after my heart in veils enveloped,
Secretly ferry me across the ocean.
Whom shall I pray to, if not to Thee?
Great God! absolve me from my sins.

71. *Gahali*[2] *vana zan peyam gatai*
Bohti opuy[3] *mothum Su:ham*[4] *ta:r*[5]

---

1. Short of 'karizei'.
2. (S) gahana: deep; dense (wood); inaccessible.
3. Immature; silly; vain. In some editions, the line is read as: "Buthi yupay, mothum suham ta:r," which in English means "Ahead is the flood and I forgot the ferry-word 'Subam'." But this version, ignores the force of the first time which is left unattended, and uncxplained. It is not necessary that the poet should have experienced two hurdles in the path. The first sufficiently warrants his regrets for forgetting the ferry word 'Suham', for which a 'flood' is not a necessary precondition.
4. (S) Su'ham: I myself; the self in man.
5. In the causative sense. As the means of ferrying across.

Tsa[1] *vuchhak anda yod me atha kus ratei*
Ba:r Khvada:ya: pa:p niva:r.

In the thick of the forest, as it were, pitch darkness enveloped me;
What a fool I was! I quite forgot the ferry-boat of 'Suham'.
If Thou turnest Thy eyes away, who will support me then?
Almighty God! absolve me from sins.

72. *Shoga* [2]*tsalī ni:rith panzar*[3] *mvatsem*
Lvati svati tulanam ha:ha:ka:r
A:raval[4] *posh zan badan shithem*
Ba:r Khvada:ya: pa:p niva:r.

The parrot will fly away: the cage will be left behind;
In subdued tones, will they raise the lament;
Death-pale as the Araval rose, the body will become cold:
Great God! absolve me from my sins.

73. *Tot motuy mu:zi*[5] *logum*
Kandi hu:ni gorum mvarda:r
Gih tra:vith par[6] *giha zogum*
Ba:r Khvada:ya: pa:p niva:r.

---

1. God as the main support.
2. A small, green parrot; heve, soul.
3. (S) panjara: a dove-cot; cage; a skeleton.
4. A yellow, six petalled, sweet smelling rose.
5. (P) Cruel; troublesome; pernicious.
6. 'vapar': stranger.

Of a hot lunatic and sadist, I played the part;
The dog of the body looked for a caracass;
Renouncing home, I looked to places not my own.
Great God! absolve me from my sins.

74. *Otshuy zuv ta otshuy pavan*[1]
Otshuy tseth ta otshuy sa:r[2]
Yiman padan[3] *me vetsa:r gotshuy*
Ba:r Khvada:ya: pa:p niva:r.

Subtle is life and so is the air,
Subtle is mind and so is the Essence.
Could I get consideration for these lines!
Great God! absolve me from my sins.

75. *Zuv neiri bronth lu:bh neiri pata*
Gatshan dvan[4] *za vata ta peyi shunya:ka:r*[5]
Yi dikh brontha ta tiy lagiy pata[6]
Ba:r Khvada:ya: pa:p niva:r.

Life will go out first and greed after,
The two will part ways and the Void will be.
Whatever thou givest now will stand by thee in the end.
Great God! absolve me from sins.

---

1. (S) pavana: vital air.
2. (S) The substance; essence (of life).
3. (S) pada: a quarter of a verse; each line
4. Two; the body & the soul.
5. (S) shunya: the void.
6. In the life to come.

76. *Gali ta mendi ma:rim handiy*
Meithen menden korum a:ha:r
Damas me chor[1] *ta zamas*[2] *kandiy*
Ba:r Khvada:ya: pa:p niva:r.

I ate chicory by handfuls and mouthfuls,
And realished the sweet mouthfuls so.
Meditated on God but a moment, and lived my life for body alone.
Great God! absolve me from sins.

77. *Ma:rimna khag*[3] *pachhin ta duji*[4]
Nata lu:bi neiriham pujiy na:v
Sahazach kath karam na akdji[5]
Ba:r Khvada:ya: pa:p niva:r.

Birds of air or water I did not hunt,
A greedy butcher they'd call me else;
I did not talk of the Reality with an undivided mind:
Great God! absolve me from sins.

78. *Sahazas*[6] *ketha atsi ti ronuy*[7]

---

1. Chor=sor: thought on.
2. Short form of 'zanamas': life-time.
3. (S) khaga: moving in air; a bird,
4. Twice born; birds.
5. Without allowing the mind to wander.
6. The ultimate reality. (S) Saha: mighty. (S) ja: always the same as from the beginning. Also born together as the self with the body; Natural.
7. Cripple.

Cho:n kartavi[1] *svazanan*[2]
Yi pa:nparu[3] *ni:rith tsali metsi thavanay*
Ba:r Khvada:ya: pa:p niva:r.

How will the cripple get admittance to Truth?
That is the privilege of the godly men;
When the moth flies away, the case will be laid in earth.
Great God! absolve me from sins.

79. *Darem shilta*[4] *kya:h o:su:*
Tra:vith atha vishva[5] *samsa:r*
Diyam Za:tu[6] *na pra:rem abalasu:*[7]
Ba:r Khvadaya: pa;p niva:r.

Fine would it be, if virtue were to stabilize,
Letting my grip of the wide world go.
May God grant His grace and not wait for the weak me.
Great God! absolve me from sins.

---

1. Duty.
2. Good men.
3. Moth; soul.
4. (S) sila: habit; custom; character; virtue. (Monier Williams P. 1079.).
5. All containing world.
6. (A) 'zat'. essence. Ultimate Being as opposed to (A) 'sifat': qualities; world of attributes.
7. Without strength, weak. (Abalis: bala-rost)

80. *Di:this*[1] *Kalki ka:las manzi*
Hanzi-pa:then[2] *lobamas ta:r*
Vani venat Nunda Ba:ba Sanzi
Ba:r Khvada:ya: pa:p niva:r.

In the difficult age of Kaljuga,
Without ado have I found the ferry;
So Nunda Baba Sanz raises the prayer:
Gracious God! absolve me from sins.

Intensive penance, fasting, devotional prayers and spiritual practices are said to have been carried on for twelve years in the cave, at Kaimuha. St. John of the Cross says: "They (the mystical experiences) enrich it (the soul) marvelously. . . . . . Invested with an invincible courage, filled with an impassioned desire to suffer for its God, the soul then is seized with a strange torment—that of not being allowed to suffer enough". About the Sheikh, it is said that self-mortification and suffering were carried on by him to an incredible degree, throughout his life. For twelve years he lived in the seclusion of the cave, away from the din and whirl of the people, subsisting on wild vegetables like 'kasni hand' and 'vopalhak' only. For another twelve years, a cup of milk made his day's food. When he realized that milk was a means of gratifying physical appetite, he gave up drinking milk, too. For a couple of years, nothing but water from a stream was used to keep body

1. Difficult. [Perhaps from (S) 'daitya': demon-like].
2. Without trouble.

and soul together. However that might be, it is set down in the manuscript that the Sheikh did not eat any cereals, like rice or wheat or any preparation thereof, for twenty-six years. And that should be deemed the limit of abstemiousness and self-abnegation.

16

Forget Not Thy Home

He knew that the sojourn in the world is a period of preparation for the flight back 'Home'. Temptation has to be kept an arm's length, and self-indulgence eschewed. The fear of death is to be overcome by pious deeds and appropriate spiritual practices. Wordsworth says:

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:"

But that out eternal 'Home' is God was stated by Nunda Ryosh about four hundred years before Wordsworth. In a long poem, he emphasizes the point that, having come upon this earth, we should not forget 'Home': the play-field of the world should not engage us so as to divert our thought entirely from God, "who is our home". Life becomes meaningful only if we are able to 'ascend back' into His presence. A sufi's goal is the union with 'Beloved'. The Sheikh says:

81. *Duniyahas kam gvan*[1] *vendith*
Tse tati[2] *kandi thovuth ravai*[3]
Yiy Mussalman: kya:ho Hendiy
Ito gindith gara gatshavai.

What qualities hast thou found in the world
To allow thy body a free, loose rope?
The Mussalman and the Hindu sail in the same boat!
Have thy play and let's go 'home'.

82. *Hontso*[4] *bohcha:ni bodus karzai*
Doyum yamani varzani va:va
Treyum dozakhani ti larzai[5]
Ito gindith[6] *gara gatshavai.*

---

1. Good qualities.
2. In this world.
3. Permissiveness: licence.
4. Among Kashmiri Hindus, 'hontsh' means the impurity in a house due to a birth or a death. Here the Sheikh seems to refer the word to his own event of birth. The Sheikh speaks of indebtedness to the three things because they set him on the path of spirituality. (Cf. V. 189). Hontsh (S) ashouch.
5. (P) dread; shaking; tremour.
6. "The life of this world is but play and amusement".
   Q.S. XLVII. 36. Footnote: (A) Yusuf Ali: ". . . . so we must use our life in this world as a preparation for our spiritual or innerlife."

Indebted am I to you, O Birth;
Secondly, to the withering wind of Death;
And thirdly, to the grisly dread of Hell:
Have thy play and let's go 'home'.

83. *Tsu:rim rachha:m ku:r ta: gobur*
Ketha jabra[1] *ta ya:va-la:va*
Kava maranan matham khabar
Ito gindith gara gatshavai.

Fourthly, did I bring up a girl and a boy:
With what discipline and fondness!
Why did I forget the augury of Death?
Have thy play and let's go home.

84. *Petsi na:r zan gatshem vuhith*
Da:radu:[2] *heth kya:h saudravai*
Lvatiy tsu:r[3] *zan tsalem muhith*
Ito gindith gara gatshavai.

Like straw on fire, (life) will burn away;
How shall I kindle the fire with wood so hard?

---

1. 'Zabar' in Kashmiri means 'good'. It cannot possibly be the Arabic word 'jabr' meaning coercion. If 'zabar' is adopted for 'jabr', the line would read: "ketha zabara ta ya:va-la:va", meaning: "How nicely and with what fondness". 'jabr' should imply discipline and not compulsion or cruelty.
2. Hardwood. Cf. Kashmiri compound: 'dara-dor'.
3. The thief of death.

Quietly (Death), the thief, will steal my all:
Have thy play and let's go 'home'.

85. *Sang*[1] *na dyutum sa:dan*
Ya:m viz ta a:dana[2] *gavai*
Na:haqa duniya:hach gayam la:dan[3]
Ito gindith gara gatshavai.

The company of saints I did not keep,
Till the right moment and youth slipped by;
Wrongly did I attach me to the world:
Have thy play and let's go 'home'.

86. *Mad ta o:sum tunzar*[4]
Ya:m hanga me zazur a:vai
Ka:li kunisay ninam maza:r
Ito gindith gara gatshavai.

Conceited and impetuous was I,
Till my temples turned grey.
Alone the'll carry me to the graveyard, some day:
Have thy play and let's go 'home'.

87. *Kati a:dana tsena:vihem*[5] *vizei*
Kreyi barith taranas na:viy

---

1. Companionship.
2. Beginning of life.
3. Attachment.
4. 'Tunzar': Abstract N. of (P) 'tund': Impetuous, hot-spirited. (Platts. p.339.)
5. To throw a hint.

A:la[1] *Nunda-Sanzas ti hana: kizei*[2]
Ito gindith gara gatshavai.

I would I had been warned in the beginning, the opportune time,
Loaded with pious deeds, I'd ferry across.
May Thou shake up Nunda-Sanz too, a little!
Have thy play and let's go 'home'.

1. 'A:la Karun': to shake up; to awaken; to rouse from lethargy.
2. Karize.

17

Nostalgia

The yearning for 'Home' is expressed with a stronger mystical ethos in yet another poem. The word of the preceptor, the practice upon it, the telling of the rosary and meditation, prayers, and pious actions,—one and all, are considered important for the aspirant in this discipline. But the main plank is a vigilant mind, concentrated on the thought of God in whom the mystic longs to merge.

88. *Svaru zuva gara pananu:*
Kava mothuy gara pananu:
Tsa vasith gatshakh lorei
Sir me ho:vuth kya:h nonu:
Lekhito abdulaba:d'[1] *toray*
Kava mothuy gara pananu:

Remember thou thy 'home', my life.
Why hast thou forgotten thy 'home'?
Thou wilt need the support of a staff.

---

1. (A) abad: Infinity of time.

What a secret hast thou laid hare to me!
All is set down in the infinity of Time.
Why hast thou forgotten thy 'home'?

89. *Tu:shith gatshakh mi:nas*[1]
Toh[2] *hyu heth ananu:*
A:dana forukh ranis[3]
Svaru zuva gara pananu:

Shouldst thou rejoice on seeing a fish?
Deem it no better than bran and husk.
In the beginning thou didst rob thy wife:
Remember thou thy 'home', my life.

90. *Ada gora vatsun*[4] *tsay bo:zay*
Tiy pa:na gatshiy pa:lunu:
Dor na: samsa:r ro:ziy
Kava mothuy gara pananu:

Thou shouldst listen to the word of the Guru,
And act upon it thyself.

---

1. (S) mina: fish. (The allusion seems to be to the event when the Sheikh was tempted by the smell of roasted fish, during his travels. For a moment, he seemed to yield to temptation. But scoffing at his own whim, he put a piece of burning wood into his mouth, calling unto himself to "feed on hot, sizzling, roasted fish:").
2. Paddy husk.
3. Rani-Zani; a woman, or wife.
4. Word of guru, the spiritual guide.

The world will not stand firm by thee:
Why hast thou forgotten thy 'home'?

91. *Zaf*[1] *ta karto zikir*[2]
Kandi di:nshith la:gakh onu:
Kava maranan mathay fikir[3]
Kava mothuy gara pananu:

Engage thyself in prayers and telling the rosary:
Seeing, why shouldst thou pretend to be blind?
Why hast thou forgotten the thought of Death, and
Why hast thou forgotten thy 'home'?

92. *A:dana kreya ta nima:za taganai*
A:sta tas kunu nama:nu:
Tava Hazrati Rosu:l a:shi la:giy
Svaru zuva gara pananu:

In the beginning, thou canst do good deeds and say prayers;
Do bow down thyself to Him:
Thus may the Prophet lead thee to Hope.
Remember thou thy 'home', my life.

93. *Kreya:h karto zimai*
Yava bayo tsaliy ka:lanu:

---

1. (S) Japa: muttering prayers. Japa-mala: a rosary used for telling beads while muttering prayers.
2. (A) The same as (2), to remember God.
3. (A) fikr: thought, reflection; anxiety.

Yuthna va:ns gatshiy lamai[1]
Svaru zuva gara pananu:

Engage thyself in pious deeds,
Whereby may be destroyed the fear of death:
Lest thy life should go to waste,
Remember thou thy 'home', my life.

94. *Avakin ratanay hitai*
Tati kotu[2] *nata:n ja:nu:*[3]
Tava dih[4] *rachhun gava ja:natai*
Kava mothuy gara pananu:

Thou wilt be caught There on mere pretexts,
Where even the good do tremble:
Is it good to nourish the body, therefore?
Why hast thou forgotten thy 'home'?

95. *Tse khyovuth dvad ta gevai*
Tiy pa:nas preyivunu:
Tse kava svarun mothuy bugiy
Kava mothuy gara pananu:

Thou hast fed thy body on milk and ghee,
The things that pleased thee much.

---

1. 'Lama gatshun' or 'chanbi gatshun': Kashmiri idiom for falling over the precipice; 'going waste'.
2. 'ku:t': much.
3. 'ja:n': good.
4. Body.

Why didst thou forget meditating on God?
Why hast thou forgotten thy 'home'?

96. *Natan ta,,ri ta zevan ko:riai*[1]
Tsa chhukh nera:n vatav ta bayanu:
Tati muleh[2] *palazanai shuriy*
Svaru zuva gara pananu:

They'll shiver with cold and girls will be born;
Thou art frisking about unconcerned!
Thy family will not help thee There, at all.
Remember thy 'home', my life.

97. *Naki:r ta Munkir*[3] *vasan*
Java:b hen manganu:
Teli mu:la ma: dimo:y tsasan[4]
Kava mothuy gara pananu:

Nakir and Munkir shall descend (into the grave),
And demand an answer (for thy deeds),
May thou not sink (in disgrace) completely, then!
Why hast thou forgotten thy 'home'?

---

1. The birth of a girl was considered a calamity.
2. Not in the least.
3. Nakir and Munkir: two angels believed by Muslims to examine the dead in the grave.
4. tsasan: to sink into the earth; to be disgraced, completely.

98. *Mang gvaras*[1] *bvad*[2] *ta ba:giy*[3]
Nata gatshak chi:ravunu:
Yitha-no Shaita:n[4] *kuni tse za:giy*[5]
Svaru zuva gara pananu:

Pray to thy Guru for wisdom and luck:
Flse wilt thou get drenched to the bone (in sin).
Beware! lest Satan should take thee unawares.
Remember thy 'home', my life!

99. *Myonu prinanu:*[6] *karto andiy*[7]
Yi chhuvo bronh bronh palzavunu[8]
Vani venat Nunda-ba:ba Sanziy
Kava mothuy gara pananu:

Heed not the scolding issuing from me;
It'll do thee good, as thou advance:
I, Nunda-baba-Sanz, make the prayer:
Why hast thou forgotten thy 'home'?

---

1. Of the Preceptor.
2. Buddhi: wisdom.
3. Good-luck.
4. (A) (from شطن to turn away in opposition); the devil; an evil genius.
5. Zagun: to be on the watch; to guard. Here, to take unawares; to waylay.
6. Prinun: chiding; reproaching.
7. Karto andiy: heed not; set aside; do not allow to get in.
8. Being helpful.

18

Potential of Human Life

Another significant point to which our attention is drawn is the importance of human life. Human life is an asset which should not be misused and frittered away in the pursuit of material ambitions only. God-realization is possible to man. Our birth, as human beings, is a means to this end; in fact, it is man's speciality, over all other animate creatures. that he can choose for himself the path of heaven or hell. His own actions determine his future abode,—either among the raging tongues of fire and caves of frozen gloom, or in the ever-bright, ever-green, gardens of Elysium, brimming with bliss. The purpose of this life is to follow the commands of God and His Prophet: otherwise, life should be deemed as wasted. The Sheikh says:

100. *Pa:no yemi dolia do:zakh*[1] *ta:van*[2]
Badkairan pakana:van tot

---

1. Hell.
2. To heat up.

Pananiy gona:h pa:nai pa:van[1]
Tati ma: dapaham za:s kath kiut.

The day they'll light the fire of Hell, my soul,
And carry the wicked there,
Our won sins will knock us down:
Won't thou regret there why thou wert born at all?

101. *Tava*[2] *ta:va*[3] *su:r gatshi kohan ta ba:lan,*
Na:forma:nan tra:van yot;
Jantas jantiy a:san chha:van
Tati ma: dapaham za:s kath kiut.

That fire will reduce to ashes hills and mountains,
Into which are thrown those who obey not,
And the good will enjoy (themselves in) Heaven.
Won't thou regret there why thou wert born at all?

102. *Ma:ravun ti:r a:m yeli ada bala no*
Zeth za:la valanay yeli a:s metsi.
Anti mal neirina kya:h neiri chhalano
Ka:li ma: talanam ti:la zan tvatsi.[4]

Once the arrow of death is shot, there is no remedy:
Through birth was I caught in the meshes of the world.
If the mind be not clean, what avails washing the body?
I may fried in oil, One Day, I fear.

---

1. To knock down.
2. By that (Note the alliteration in 'tava and ta:va'.
3. Heat.
4. (S) Tvacha: skin; body.

103. *A:raish*[1] *ditsan prath sifa:tas*[2]
Za:tas[3] *labina marun ta zion*
Sharaf bakhashun[4] *hazi*[5] *insa:nas*
Trukhai[6] *chhukh ta pa:nai tsen.*[7]

The manifest has been adorned variously; (but)
The pure Being is beyond birth and death.
Man is blessed with God's special grace:
Pay heed to it, if thou art wise.

104. *Sonta yim tsey kun la:ganay karan*[8]
Timai svakh baran papi-nendei[9]
Yimai Khvadai ta Rosool svaran
Timay samsa:ras zen kandei.

Those who toil for the Lord, in Spring,
Will reap blessedness in the height of Fall;
Those who meditate on God and the Prophet,
Are verily born unto this changeful world.

---

1. (P) a:raish: decoration; specific mark of beauty; ornament.
2. (A) Qualities. Here, creatures of the world.
3. (A) Possessor; Essence. Here, the transcendental Being; The Ultimate Truth.
4. Has been endowed with. Man has been endowed with the capacity to carve out his own future.
5. Short of Hazrat; a title word as a mark of respect.
6. Trukh: sharp of wit.
7. To heed; to take the cue.
8. La:ganay karan: work hard in the field.
9. Harvest time.

Distinction between the manifest and the transcendental is made in the clearest terms. Man is the "roof and crown" of created things, and his superiority lies in his capability to rise above the level of mundane consciousness of creature-comforts. Transcendental heights are within his scope of realization. But the Sheikh does not spell it out. He only throws a hint. It is the wise man's own affair to plan out his destination. Remembering God and the Prophet are the means to rise spiritually.

19

The Prayer

THE knowledge of the importance of human life and undergoing stringencies of asceticism and self—mortification are not, however, enough to help carry the aspirant to his goal. The guidance of a spiritual preceptor and, above all, the Grace of God are considered essential for perfection. Accordingly, the Sheikh refers to a spiritual guide or the Guru. He also prays fervently for divine grace. He says:

105. *Padma:npo:rachi*[1] *Lalei*[2]
Tami galci amrit piva:[3]

---

1. Padma:npora is modern Pompore or Pd:npar.
2. Lalla-ded, the famous mystic saint-poetess of Kashmir and an elder contemporary of the Sheikh. It is significant to note that the Sheikh admits her superior mystical attainment; he hails her as an 'Avta:r'.
3. (S) Piba: to drink.

Sva sa:ni ti avta:r[1] *lvalei*[2]
Tithuy me var dita:[3] *diva*[4]

(It was) Lalla of Padmanpora
Who drank, in long draughts, nectar divine;
A beloved Avtar she was to us, too:
May Thou, Lord, bestow a similar boon upon me!

106. *Lu:ka Bavanach*[5] *Kaji:*[6]
Akaji[7] *karan siva:*
Sa,,ti ja:na:va:ran tsaji:
Tithuy me var dita: diva:.

The mute (saint) of Luka Bhavan
Worshipped God with undivided devotion;
She flew away with the birds of the air!
May, Thou, Lord, bestow a similar boon upon me!

107. *Ka:r ta La:luk*[8] *kaliy*
Ya:m valith[9] *kdrakh siva,*

---

1. Avtar: A divine incarnation.
2. Lap: a token of fondness.
3. Boon.
4. Diva stands for Deva or God.
5. Luka-Bhavan: a place in Anantnag District.
6. Reference to a saintly lady of Luka Bhavan.
7. Without diversion; wholeheartedly.
8. I have not been able to find any other reference to these 'saints'. There is one Krishna Kar, a well known mystic saint of Rainawari, but he is of a much later date.
9. Secretly.

Tavay a:ka:sh atseth[1] *tsaliy*
Tithuy me var dita: diva:.

Kar and Laluk remained dumb,
While they worshipped secretly:
In a state of non-mind soared they into the Void,
May Thou, Lord, bestow a similar boon upon me!

108. *Katha chhe varzit tsor*[2]
Tim du:r gatshith ta rava
Ka,,ten kathan ditith tsor,
Tithuy me var dita: diva:

Four things are forbidden (on the spiritual path),
Away they stayed from all these.
How many (important) things have been condensed into four!
May Thou, Lord, bestow a similar boon upon me!

109. *Ditho Gangabal as*[3] *ta:ro*
Nata Siva-myul vakhun[4] *kava:*
Su[5] *sa:ris ra:tas pra:ro*
Tithuy me var dita: diva:

---

1. Without chita, the consciouness of this world; without mind.
2. Lust, Anger, Greed, Attachment.
3. 'Gangabaras' seems to be a misreading for Gangabalas—The lake at the foot of the Harmukh. Hence, the emendation.
4. Kashmiri idiom for 'having good luck'.
5. 'su': 'he' appears to refer, to the shephered of the next quatrain.

Having ferried across the Gangabal lake,—
Else, how was he destined to meet Siva—,
For the whole night he did wait!
May Thou, Lord, bestow a similar boon upon me!

110. *Ramas*[1] *pata pohlu.*[2]
Tami dumas[3] *vakhun kava:*
Su Harmvakha atsit tsolu:
Tithuy me var dita: diva:

The shepherd followed Siva,
How did he come by the tail?
Entering Harmukha, he disappeared there!
May Thou, Lord, bestow a similar boon upon me!

111. *Tothyokh na Ishabar gosanis*[4]
Tami za:nis na Karith siva:[5]
Tothyokh Ragaza:la puyvd:nis[6]
Tithuy me var dita: diva:

---

1. (S) Rama: The beautiful; Siva.
2. Shepherd.
3. 'dumas': tail; the tail of Siva's bull. There is a reference to a folk tale. A faithful shepherd succeeded in catching hold of the tail of the bull on which rode Siva. He entered Harmukh, along with the Lord. A similar tale is current about a Kashmiri saint, named Sodi Voni; see V. 112.
4. A hermit.
5. Siva for Siva: service; worship.
6. One who deals in Pashmina yarn and raw pashmina wool.

The ascetic at Ishabar was not blessed with Thy grace,
He knew not how to serve Thee.
At Ragazal, the vendor of Pashmina-yarn was blessed:
May Thou, Lord, bestow a similar boon upon me!

112. *Tothyokh Sodi Va:nis apa-bodis*[1]
Yemi ava-sivuy[2] *ohar*[3] *kheva*:
Tothyokh Siddha Shrikanthas Siddhas
Tithuy me var dita: diva:

Sodi-Voni, the half-witted, was blessed by Thee,
The same who ate unboiled food!
The god-man Siddha Srikantha, won thy grace:
May Thou, Lord, bestow a similar boon upon me!

113. *Tami Dandak*[4]*-vanakiy Zulka: Reshiy*
Kdtsh-phala[5] *korun siva:*[6]
Pvakhta bakt[7] *os mukt*[8] *suy*
Tithuy me var dita: diva:

Zulka Reshi of Dandakvana,

---

1. a-prabudha: 'alp-buddhi': silly.
2. Unboiled.
3. Ohar: (S) ahar: food.
4. On way to Gangabal Lake.
5. Katsh: A shrub of wild Indigo. It also bears fruit. (Grierson).
6. (S) Sev: to use.
7. Bhakt: devotee.
8. One who attains salvation; emancipated.

Who subsisted on fruit of shrubs wild,
Was a perfect devotee and attained salvation.
May Thou, Lord, bestow a similar bood upon me!

114. *Reshi vanaki Mira:n Reshiy*
Tsandra-sa:sas[1] *ann-zal cheva:*
Ada Daya-hot[2] *a:ka:sh gavai*
Tithuy me var dita: diva:

Miran Rishi of Reshivana,
Who lived for a thousand lunar months,
Full of God did go to his heavenly abode.
May Thou, Lord, bestow a similar boon upon me!

115. *Zain*[3] *myon ambreta gvaru:*[4]
Tim a:daraviy[5] *samsa:ra gayva:*
Gav gvaras ti tsa:tha tsoru:[6]
Tithuy me var dita: diva:

---

1. One thousand lunar months, probably. It would make his life approximately equal to 83 years 4 months.
2. Full of God.
3. The reference may be to Zainshah Saheb of Aishmuqam, District Anantnag? The Guru of the Sheikh has not been identified.
4. Guru who initiates into the discipline whereby spiritual salvation is attained.
5. Full of honours.
6. This quality is attributed to Lalla-bed also, who is said to have surpassed her Guru, Siddhmol.

Zain was my spritual Guru,
He left the world much honoured;
And, as a disciple, outstripped his own Guru!
May Thou, Lord, bestow a similar boon upon me!

116. *Vizi ketha na kra:vam sanzavay*[1]
Diva sanzay gatsham siva:[2]
Vani venat Nunda-Ba:ba Sanzay
Tithuy me var dia: diva:

Why did I not begin preparation in time?
Devotion to the Lord is my sole longing!
(So), I, Nunda-Baba-Sanz, make the prayer:
May Thou, Lord, bestow a similar boon upon me!

****

*117. *Sa:hibo bartal molum sa:s*[3]
Rongum roy ta tha:vtam vanei
Narud[4] *chhu dunya:h, pevan na ra:s*[5]
Ha:vasa rozaha volganei[6]
Kartam qobu:l ta la:gay da:s[7]
Bartal cha:ni phera 'dulganei

---

1. Sanz karun: begin preparation.
2. (S) sevana: devotion and worship.
3. Ashes.
4. Dice; a game of chance and luck.
5. Right; in the desired manner; to suit one.
6. From 'ulangan': to cross, to transcend.
7. Servant.

Besmeared have I myself with ashes at thy toreshold, O Lord!

I have dyed my face that Thou mayst recognize me.

A game of dice is the world, and the die is not rightly cast.

How I wish I could transcend the world!

Shouldst Thou, God, accept me as Thy servant,

In dust would I wallow, at Thy door.

†18. *Dohas guzarim nafala*[1] *hatha:*
Ra:tas ru:dus za:gai[2]
Yodvay na karaham qabu:liyathar[3]
Hu:n zan phyu:rus A:gai

A hundred kinds of penance did I undergo during the day;

At night I kept a vigil.

If Thou dost not accept me (as Thy servant),

Little better than a stray dog shall I be, O my Master!

*119. *Yeti*[4] *ti me tsay tati*[5] *ti me tsay*
Metsiy kartam gulza:r[6]
sa:riy tra:vith rotukh me tsay
Me tsay ha:vtam dida:r[7]

---

1. (A) a voluntary act of religion, the observance of which is not prescribed: (Platts).
2. (S) Jagri: To keep a vigil.
3. (A) Acceptance as a servitor, deciple, devotee; approbation.
4. In this world. 5. Hereafter.
6. (P) A garden of roses.
7. (P) look; appearance; face.

Thou art my support here, and hereafter too:
May Thou change my clay into a bed of roses!
Renouncing everything, I caught hold of Thee:
Lord, mayst Thou show me Thy face!

How ...

Shouldst Thou ...

In dust would I wallow ...

118. ...

A hundred ...
day;

At night I keep ...

If Thou dost not accept ...

Little better than ...
Master!

*119. ...

1. (A) a voluntary act of religi... of which is not prescribed; ...

2. (P) lit: To keep a vigil.

3. (A) Acceptance as a service ...

... this world.

... A garden of roses.

... face.

20

God is Gracious

The prayer, charged with emotion, appeals to God for His grace. A large number of Kashmiri saints had attained beatitude, before the Sheikh. The legends of Sodi Voni and the Fortunate Shepherd are current to this day. The Sheikh's aspiration, as is evident, is to attain a state of blessedness. His optimism is the child of faith and sincere trust (tawakkul) in the benignity of God. He says:

120. *Tsa chhukh svakalan*[1] *ka:ran*[2] *me*
Me tse pata[3]*-vana ditim tra:na*[4]

---

1. Sva-kal: good thoughts; pious thoughts. The word may also be read as 'sakalan' meaning 'all living beings'. God is the creator of all living things. But the second meaning does not suit the next line, as the verse refers to the Sheikh himself.
2. Cause.
3. Back-woods where hermits live.
4. (S) Trana. Trana din: take shelter or seek protection.

Bai tse pantsan vaktan[1] *nema*
Chhuham tsetas tsa meharba:na.

Thou art the cause of all my pious purposes;
In the backwoods did I take refuge in Thee.
Five times a day will I bow to Thee:
For I remember how gracious Thou art.

121. *Nirgona*[2] *tsa ro:yat*[3] *ditam*
Chhus boh cho:nuy na:v sora:na
Bagi Kaila:s[4] *kha:rith nitam*
Chhuham tsetas tsa meharba:na.

O Thou wilhout qualities! reveal Thy face to me!
Meditating have I been on Thy name (alone).
Help me, O God, climb up the Kailasa:
For I remember how gracious Thou art.

---

1. Five times, viz., Fajar, Zuhar, 'Asar, Magrib, 'Asha.
2. According to Saiva philosophy of Kashmir, God is said to be (i) with name and form and, therefore, qualified. The manifest world is the 'form'. He is called 'sa-gun' i.e. with attributes. (ii) He is also transcendental or formless or 'nirguna! Sufism also affirms two states or conditions: 'zat' and 'sifat'—the unqualified and the qualified Being.
3. (A) Royat: vision; sight; appearance.
4. Kailash is the mountain traditionally assumed as the abode of Siva.

122. *Hazi Rosulas*[1] *ka:mat*[2] *tsaji*
Tsey tas su:zuth sahaz[3] *Qura:na*
Baga su yem riya:zat pa:ji[4]
Chhuham tsetas tsa meharba:na.

The desire of the holy Prophet was fulfilled,
Thou sent him the Quran, spontaneously;
(Because) O Lord, he carried on penance with dedication:
For I remember how gracious Thou art.

123. *Su chhu svakalan*[5] *bod Paigambor*
Tse tas ba:vith siri a:dana[6]
Su tsey shodi[7] *mana nyovuth andar*[8]
Chhuham tsetas tsa meharba:na.

---

1. (A) (inf.n. of rasl. to bring a message); a massenger; an apostle; Hazrat Mohammad (rasulu'l-lah).
2. 'kamat' should derive from 'kamna'—desire. To give 'kamat' the meaning of 'kumti', as Shri Mohd. Amin Kamil in his Nurnama has done, —'inferiority of wisdom'—would not be in consonance with the name of The Prophet because Prophets and Avtars are born great and wise.
3. Naturally; spontaneously.
4. The Prophet Mohammad is said to have carried on intensive penance for 12 years, in a cave.
5. Men with pious ideas; the believers.
6. Of the beginning: original.
7. Pure; sincere.
8. To the innermost sanctuary of Self.

He is a great Messenger for the pious;
Thou revealedst to him the Original Mystery:
Thou didst lead him in, with his pure mind:
For I remember how gracious Thou art.

124. *Chhum cho:nuy me a:dar*[1] *ta*
Me tse path voni tyajum[2] *ma:na*
Me tsa bhakti: ka:ran karta
Chhuham tsetas tsa meharba:na.

How much do I revere Thee!
For Thy sake my pride I gave up;
May Thou, Lord, become the cause of my devotion!
For I remember how gracious Thou art.

125. *Bava*[3] *manza bavyom*[4] *vishas*[5]
Tava gorum[6] *van*[7] *a:dana*[8]

---

1. Reverance.
2. (S) tyaj: free oneself from; to renounce.
3. (S) Bhava: worldly life; world.
4. To come into existence; grow.
5. (S) Vish: poison. Vishas may also be a corruption of 'vishay'— problems of the world; the objects of sense perceptions which distract the mind. 'Bavyom' is singular; hence, singular object 'vish': poison, is appropriate; 'vishas' rhymes with 'reshas'.
6. Searched; took to.
7. Forest.
8. In the beginning.

Baga prakat[1] *bartam reshas*[2]
Chhum tasetas tsa meharba:na.

In this world I grew nothing but poison,
Alt. (In this world I was victim of a multitude of desires),
So I took to the jungle, early in life.
May Thou, Lord, fill my mind with longing for Thee!
For I remember how gracious Thou art.

126. *Prath dishan*[3] *ta sanga:than*[4]
Tsey chhiy sakalay[5] *lu:kh nama:na*
Me ti madatha: kartam tsa:than[6]
Chhum tsetas tsa meharba:na

In all directions, at all congregations,
Thou art the object of worship by all.
May Thou help me too,—a seeker of Thine!
For I remember how gracious Thou art.

---

1. Prakat; short form of prakrati: natural tendency; aptitude.
2. It is enlightening to find that the Sheikh calls himself 'a rishi'—one who is moving on the spiritual path.
3. Directions.
4. The meeting places; congregations.
5. (S) Sakal: all
6. 'tsathan' is used in order to rhyme with 'sanga:than'; otherwise, it should read 'tsa:tas'—me the disciple or devotee.

127. *Dashador*[1] *yeli grezith*[2] *yiyam*
Ada man tsalem senda:na[3]
Baga shodi mana laz[4] *ka,,ts gayam*
Chhum tsetas tsa meharba:na.

When my stars arise auspiciously,
My mind will flow like waters in the Sindh,
Alt. (I shall be able to see Him face to face).
O God! how much humiliated I feel, with all my pious thoughts!
For I remember how gracious Thou art.

Faith, that asks no questions and leaves not a shadow of doubt in the mind of the aspirant, is evident from the above poem. Coupled with faith is its twin sister 'destiny', the pre-determined course of affairs. But God's grace must be sought. Devotion, worship and total dedication to Him are the means to the end of receiving His grace.

---

1. Constellation of astrological stars.
2. Grazun: to roar; to be effective; to be auspicious; favourable stars.
3. Senda:ha: like the waters of the Sindh in Kashmir. The word is doubtful. (S) 'Sam-nidha': vicinity; to fix the eyes upon. (H) 'Sanidhan'.
4. From 'Laj': (S) Lajjitam: to be ashamed.

21

Unity in Diversity Realized

The next poem throws light on the fact that the Sheikh did receive God's grace and in ample measure. The veil of illusion was lifted from the face of Truth. Light of God shone upon him destroying darkness of doubt and ignorance. His intense penance, unalloyed faith, strict control of his sense organs, and absolute riddance from the powerful forces of obscuration, such as greed, lust, egotism and desire for worldly goods had, at last, borne fruit. He attained the realization of the Divine omnipresence. The affirmation of this 'state' is made in the following verses:

128. *Da:l*[1] *go:m mi:lith Aliphas ta Hayas*

---

1. Alif (,ن) and hai (ح) and dal (د) combi-

(Continued)

Ami Hayan[1] *kornam bayas*[2] *na:sh*[3]
Sheshikal[4] *troprim Ahadakis payas*
Mima-rost Ahmad logum ra:sh[5]

(Cantinued)

ned make 'Ahad' (احد) symbolizing one God.

1. Hai (ح) may, symboliize life; the eternal life Principle. (ح) may also stand for (حبيب) the Lord.
2. (S) 'bhai': fear.
3. (S) destruction.
4. The six disturbing influences on the mind, as the six sense-perceptions. The tendencies of the mind to wander. 'Sheshikala' or 'Chandrakala' may also refer to the yogic centre above 'Ajna' chakra. But this meaning does not suit the sentence which refers to 'troprim', i e. closed. The sense apertures were closed.
5. 'rash lagun', is the Kashmiri idiom for going into raptures; to feel extremely happy.

Sheyi-vana[1] *phyu:rus mo:yas*[2] *mo:yas*
Ada par[3] *mokalyom ta kodum va:sh.*

'Dal' got suffixed to 'Aliph' and 'Hai',
And 'Hai' destroyed my fear!
Six (apertures) of sense did I close to gain clue to the One;
Minus 'mim', Ahmad (became Ahad)—the Source of my joy.
I roamed about the six forests, every nook and corner;
Lo and behold! my wings came unfolded and I stretched myself.

Alt. (The 'other' gone, I stretched myself).

129. *Bova bayi*[4] *sut*[5] *ta sharam tra:vam*

---

1. She-van may refer to the six chakras, on the subtle yogic plane—as given in Sat-Chakra-Nirupana (Cf. Sir John Woodroffe. *Serpent Power.*) ('siah-van'—the dark forest of ignorance).
2. (P) moy: hair.
3. 'Par moklun' is an idiom for being relieved of anxiety. Also, a metaphor from hewing wood. The wedge getting free and the hammer coming to a halt. (Also 'Par' in the sense of 'vopar': 'the other'. Cf. One without the other.)
4. (S) bhai: the worldly fears.
5. (S) suta: children.

Sa:r va:ns[1] *chha:vam*[2] *aki a:na*[3] *tai*
Sahaza[4] *zal*[5] *chho:vum shari:r no:vum*[6]
Bihith sa:l korum[7] *aki a:na tai.*

The fear of the world, children, and (sense of) shame did I renounce;
Experienced in a moment, the bliss of life!
In the waters of Truth I bathed, and cleansed my body,
And sitting (at a place), I roamed (the universe) in a trice.

130. *La: Ila:h Il-Alla:h sahiy*[8] *korum*
Vuhiy[9] *korum panun pa:n*

---

1. The pleasures of the whole life.
2. Were enjoyed.
3. (P) a moment.
4. Natural: the real.
5. Water.
6. Cleanse: purify.
7. Sal Korum: "I wandered", indicates a spiritual experience: the Sheikh describes the moment of God realization.
8. That there is one God only was verified. Obviously, this is a state of mystical attainment.
9. 'Vuhiy karun' means in Kashmiri to 'blaze up'; to burn red hot and ultimately to get reduced to ashes.

Vaju:d[1] *tra:vith Mu:ju:d*[2] *sorum*
Ada boh vo:tus la:-maka:n.[3]

There is no god but God, did I verify and confirm;
My little self I quite burnt away.
Alt. (I burnt myself blaze).
Ignoring the manifest, I meditated on the Everlasting:
So was the Spaceless realized by me.

131. *Tsha:nja:m bavanan*[4] *beyi shen dishen*[5]
Neib ta nisha:na lobmas na kunei
Pritsha:m mala-ba:ban ta tapa-reshan
Tim lagi bu:zi bu:zi revanei
Dab yeli dyutamas fikiran ta andeishan
Ada Suy dyu:nthum boh na kunei[6].

---

1. (A) vajad: To be found. That which is manifest; that which exists, but is mortal.
2. That which is Immortal; the Transcendental; the Everlasting Being.
3. (A) Without space: The Infinite.
4. The worlds. The commoligists (in the metaphysical parlance) speak of seven worlds and nine 'akashas' or skies. Cf. V. 192.
5. Four directions plus above and below make six.
6. Cf. V. 129, 1.4.

چنداں کہ دست و پا زدم آشفته تر شدم
ساکن شدم میانهٔ دریا کنار بود

I looked for Him in the Bhavans and six directions,
Neither any mark nor clue did I come upon:
I enquired of the Mullahs and the Hermits;
Hearing me they only bemoaned (their ignorance).
As I subdued my logic and doubts,
Lo! I found Him all-pervading and myself naught.

DIVINE PRESENCE IN US

132. *Su me nishe boh tas nishei*
Me tas nishei qara:r[1] *a:v*
Na:haqa tshondum me pardishei[2]
Pananei dishei[3] *qara:r a:v*

Close by me stood He, and I by Him,
Relaxed felt I by His very side;
Wrongly had I looked for Him in alien lands,
(When) I found solace within myself.

133. *Kho:ri rostuy jaha:za*[4] *to:rum*
Mo:rum mad lu:b ta muh
Sedi vonda rahith[5] *sa:heb go:rum*[6]
Ada prazano:vum panun ruh[7].

---

1. (A) (inf. of qar) rest; repose.
2. Foreign lands; outside one's own self
3. One's own country; metapherical for one's own mind.
4. The ship of life: it is usual to refer to the human body as the boat or ship.
5. Keeping straight my mind: with undivided attention. Today, we say 'Ru:zith'.
6. Searched.
7. (A) Ruh: the soul; spirit; the vital principle.

I ferried my boat without an oar,
I slayed Vanity, Greed and Attachment,
And looked for the Lord, with an undivided mind:
Thus did I recognize my own soul.

134. *Voni ga:sh*[1] *dyu:nthum vana ketha gata*[2]
Babri-langas[3] *dapa svayi-ka:th*[4]
Diluk darva:za ketha ma:li vata
Svanas ketha dima ka:tsuk[5] *va:th*
Khvada:y dyu:nthum kas ma:li khata
Ja:nas[6] *sa,,tiy chhum ja:n*[7] *sanga:th*[8]

Having seen the Light, how shall I call it darkness?
How can I call a twig of Sweet-Basil, a stalk of nettle?
How shall I close the door of my heart?
How shall I solder gold with glass?
Having seen God, how can I conceal the fact?
United with my self is the Universal Self!

---

1. The inner Light; The Light of knowledge.
2. Darkness of ignorance.
3. The sweet basil sprig.
4. Nettle stalks.
5. Of glass.
6. With the little self; the individual self.
7. The Cosmic Self: God. Note the pun on 'ja:n'.
8. (S) sangathan: to join.

135. *Soray*[1] *pa:nai vuchha:n chhuy pa:nas*
Za:tas[2] *labina nendar ta khen*
Yemi na dya:n kor za:nh ath gya:nas[3]
Anis chhu hyuhuy ra:th kyho den[4].

Being all consciousness, He looks upon Himself,
Alt. (Being everything, He looks upon himself);
The transcendental Being neither sleeps nor eats:
One, who never thought on this point of ture knowledge,
Is blind: night and day are alike to him.

---

1. The word, as written in the manuscript, can be read as 'svaray' meaning with all consciousness; consciously. It can also be read as 'so:ruy' meaning all. Both these meanings can be applied to the given context. According to the Shaiva philosophy, God is referred to as "All pervading consciousness" or the All-Experiencer. As such He experiences everything in the universe which is Himself in the immanent form. Holy Quran. S. II. 29.

   If we read 'so:ruy pa:nai' together, it comes to mean that He is Himself everything: He is all in all.

   As such He observes Himself.
2. But He is not the body which needs sleep and food. (A) za:t:-Essence; owner.
3. Jna:na: knowledge; the spiritual knowledge.
4. The blind man is no judge of colours. The ignorant man is like a blind man.

136. *Su chhuna vuchha:n qi:las ta qa:las*[1]
Su chhuy vuchha:n ha:las[2] *kun*
Zikri Haq par zev dith ta:las[3]
Ra:za Honz[4] *yiyiy za:las kun.*

He does not judge thee by thy dialectics,
The spiritual condition does He observe.
Meditate on God with tongue stuck to thy palate,
Thus will the King Swan be drawn into thy net.

---

1. Argumentation (Platts).
2. It is a mystical term connoting the aspirant's spiritual state of devotion, in which physical comforts are totally ignored. '*Muqam*' is the stage of development and '*hal*' the spiritual condition.
3. At the back of the palate is said to be a nervous plexus appropriate for concentration: also with tongue stuck to the palate, the breathing exercise in which the name of God is repeated with every in and outgoing breath. It is a *yogic* '*mudra*' or posture.
4. The Hansa is a mythical bird: catching hold of the 'hansa' means realization of the self within. Raza-Honz or King Swan stands for 'universal soul or supreme spirit' (Monier Williams), Cf. 'Hamsa-gath' or ,suham' Lalla-ded. P.

22

God's Open Hand

The aspirant is warned not to be scared by the hurdles on the path, nor should he attempt at escaping from Physical difficulties. Since life is short and worldly riches are of no avail on the Judgement Day, the purpose of human life sums up to the cultivation of moral values and spiritual upliftment. The gates of His Court are open to all and men receive what they desire and deserve. "And that man hath only that for which he maketh effort"[1] "To this end, the Sheikh says:

*137. *Ka:nan*[2] *tahanden da:rizena sipar*[3]
Kartaja chhvakan phi:rzes na roy[4]
Bala:yi tahanzi vandizen lashkar[5]

---

1. Holy Quran, Sura 53. 39. Marmaduke Pickthall. P. 712.
2. To the arrows, .
3. Shield.
4. (P) face.
5. Army (of comforts): God's attacks are not to be counteracted by seeking refuge in a thousand earthly comforts.

Ada chhuy yeti kyho tati[1] *obroy*[2].

Do not put up a shield against His darts,
Nor turn thy face to shun His dagger-thrusts;
Let a whole army be sacrificed at the altar of calamities coming from Him:
Thus will dignity be thine, both here and hereafter.

138. *La:run*[3] *ga:run*[4] *Su yeth samsa:ras*
Doha aki[5] *la:las granz logi ha:r*[6]
Siv[7] *yeli karaniy hekh Khanda-ka:ras*[8]
Na:ras[9] *sapaniy ada gulza:r*

The only thing worth looking for and attaining in the world is He;
For a Day will come when a ruby and a Kawri will have the same worth.
When thou shalt begin to serve the Lord,
So will the fire become a garden of roses.

---

1. 'yeti' stands for this world and 'tati' for the world after death.
2. (P) word is 'a:bru': dignity; pride; credit.
3. To obtain.
4. To search for.
5. On the Doomsday.
6. Kawri: a token of money (in the Sheikh's time) of the lowest denomination.
7. Service.
8. The Destroyer: God. Cf. قہار جبار
9. The fire of Hell.

159. *Sa:heb chhu bihith su:da-duka:nas*[1]
Sa:riy chhis manga:n kentsha: dih
Rot no kansihond ra:chh no va:nas
Yi tse gatshiy tiy pa:na nih[2].

God has set up a Banker's shop,
Everybody supplicates Him for something or other.
There's neither let or hinderance, nor guard to the shop;
Thou canst help thyself to anything thou choosest.

---

1. A banker's establishment; a money-lender's shop. Here 'money-lendlng' is not used in the corrupt and scandalized sense of usury. In the country-side, the person who advanced money may have been considered a benefactor, as he helped people in times of need. Otherwise, God could not be referred to as a money lender, in the derogatory sense.
2. "And that man hath only that for which he maketh effort. And that his effort will be seen And afterwards he will be repaid for it with fullest payment."
—Holy Quran. S. LIII. 39-41.
Eng. Tr. by Marmaduke Pickthall.

23

The Hand of Fate

The Sheikh's philosophy of life revolves round the kingpin of human destiny. Fate is the pre-determining factor for our weal or woe. He does not spell out the 'Karma theory', though he harps on the theme of sowing and reaping, throughout. He talks of worship, penance and prayer; there is limit to self-mortification; but spiritual success ultimately depends on the will of God. He says:

140. *Lar*[1] *ketha vuthakh sekei*
A:ba va:ni[2] *rikhei paki na na:v*
Ti kus ka:sith ha:-ma:li hekei
Alt. (*Ti kus ka:sith Hima:li*[3] *hekei*)
Yi la:ni[4] *dekai lekhna a:v.*

---

1. A rope.
2. An extremely thin streamlet.
3. 'Himal' may refer to the legendry, unfortunate tale of Himal and Nagiray. The word may simply be broken up as ha:-ma:li: dear friend.
4. Lot; destiny.

How wilt thou twine a cord of sand?
The boat will not move on a thread of a stream.
Whoever can eraze, dear friend,
Alt. (Who could undo the lot of Himal?)
The writing found in the Book of Fate?

141. *Kentsan dyutatham o:rai a:lav*[1]
Kentsan ra:si gayi na:lay Veth[2]
Kentsan mas[3] *cheth achhi laji ta:lav*[4]
Kentsan papith gay ha:lav kheth[5]

Some attained God through His sheer will;
To some, a flood of effort bore no fruit;
Drunk (with divine grace), some got bewildered.,
And locusts devoured ripened crops of some.

142. *Kentsan su:d mu:l kya:h ma:lu:*

---

1. Divine call. Effortless attainment of success (K. idiom).
2. Veth—the river Jhelum: (K. Idiom) for immense efforts ending in smoke. There is a variant: "kentsav racha:yi na:lai Veth". But this version is not acceptable, as it is not antithetical to the first line.
3. Wine.
4. Eyes getting rivetted to the ceiling: becoming unconscious of everything around; being bewildered.
5. (K. Idiom) for unexpected calamity just when the goal is about to be attained.

Kents gay va:nan pha:lav[1] *dith.*

Some got the capital, interest and goods to boot;
And some, (as bankrupts), put up the shutters.

143. *Kentsan ditith yeti kyho tote*[2]
Kentsan yeti nata tote kya:h
Kentsan ditith la:lav trote[3]
Kentsan ga:sha manza gatai kya:h.

Some received (Thy bounty) here and hereafter.
Those that get not here, what hope have they there?
On some necklaces of diamonds were bestowed,
And some suffer night in the broad daylight!

144. *Bulbul poshi-va:ri ga:ra:n*
Mogul ga:ra:n huni-va:s[4]
Sah sha:l shuni-lay[5] *ga:ra:n*
Khar[6] *tsha:ra:n guhiled ta sa:s.*[7]

In search of flower-gardens roams the song-thrush,
And the owl seeks the ruined corner;

---

1. The shutters of the shop.
2. 'Tote' for 'tate': there.
3. Necklace of triple threads.
4. A desolate place. 'huni': corruption of 'shuni', 'va:s': a place of residence.
5. An uninhabited place; a wilderness.
6. 'Khar' in Kashmiri means an ass. Here, "the little-ass" or woodlouse; *oniscus*; an insect muliiplying in dung, rotten wood, dirt and dust.
7. 'sa:s': ashes.

The lion and the jackal wander in the wilderness,
And the wood-louse looks for dung and dirt.

145. *Zara:da*[1] *poshas dyol*[2] *avazo:tuy*[3]
Kheyi yas na gur gupun ta ga:v
Su yeli sha:has sheiri vo:tuy[4]
Su avazo:tuy dreinth[5] *kas a:v.*

The marsh-flower grows on a mean weed,
Neither horse, nor cow would care to eat it.
As it becomes a laurel round the brow of a king,
Who would look at it as a mean thing, then?

146. *Maren*[6] *ta pa:nthan*[7] *du:ru: kyho lyothu:*[8]

---

1. In modern Kashmiri 'Zod': a pool of stagnant water.
2. The dried swamp-weed used by grocers in tying their retailed goods.
3. Of mean origin: of little value.
4. In Kashmir the custom is prevalent among the Hindus to this day. The dried weed intertwined with flowers is used as a laurel, an emblem of honour. It is tied round the forehead of the bride-groom, as a mark of distinction. 'Shah': the bride-groom, called as such to this day.
5. (S) dresya: visible.
6. MS. 'marnan'. I read the word as 'maren', plural of 'mar', corruption of 'math'; a hermitage. 'mar' is still used to denote some localities,

(*Continued*)

Ada yatu: chhum kava sana za:no
Pa:p vendi modari ta pvani vendim tyothu:
Vath ra:vam anis ta tesenta[1] *mya:ni pa:no.*

In the hermitages or on the roads, distant or near,
Wherever He be, how shall I know?
Sins I deemed sweet and pious deeds bitter:
I, a blind man, have lost the way! Realize that, my soul.

147. *Kya:h kara karmas ta dekanis la:nis*
Hanga-ha:kar[2] *a:yam lu:ra:no*
Pra:kar pyom vani ikalis[3] *pra:nis*
Vath ra:vam anis ta tsenta mya:ni pa:no.

What shall I do with 'karma' and (my) ordained lot?
They have been pulling down the lintel (of my life);
The old purlin (of my body) is giving way:
I, a blind man, have lost the way! Realize that, my soul.

(*Continued*)
such as 'Deda-mar', 'Zin-mar' etc. In my opinion 'marnan' is the scribe's error.

7. (S) 'panth': the way; path; doctrine.
8. Near.
1. To become aware of; to realize.
2. The lintel of a door: the reference is to the body. The allusion may also be to the greying hair at the temples. 'hang' also means temple.
3. The main horizontal beam of the roof: purlin. Here, spine of the body.

24

God is the Giver of Everything

148. *Gvan pritshto tsvan dishan*
Ma:run bram[1] *tha:vun a:ditu:*[2]
Keintsav dyu:nth keints deinshan
Pa:na A:shin[3] *kas kya:h dyutu*[4]:

Ask of the Four Quarters the attributes (of the Lord);
Destroying (darkness of) illusion, cherish thou the Sun (of knowledge);

---

1. Illusion. (S) bhram.
2. Aditya. (S) (RV) sun: the dispeller of darkness: the source of knowledge.
3. Ablative Ash: husband. (Ashen=asun) (Grierson) which is untenable. In verse 172, the Sheikh uses 'Ashin'=God. Cf. 'osh': Lord; master. "Suy chhuy sarinay osh asavunaye"—Swami Parmanand.
4. 'dito' for dyut: has given.

Some have beheld and some will behold (Him):
'Tis God Himself ordains it so.

149. *Tas kunat Di:v lutshiy pra:ra:n*[1]
Gvara[2] *a:bihaya:t*[3] *onuy totu:*[4]
She[5] *yeti tsalan ta pa:ntsh*[6] *la:ran*
Pa:na A:shin kas kya:h dyutu:

Even the gods got wearied with waiting for Him!
The spiritual guide got 'the water of life' from there
Where six vanish and five take to their heels:
'Tis God Himself ordains it so.

150. *Akh ranya:h huti Va:ma Divaniy*[7]
Sochhi[8] *ambar*[9] *gandith chhatu:*
Bya:h[10] *vada:n riva:n hevanay*
Pa:na A:shin kas kya:h dyutu:

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1. God is not easy of attainment.
2. The spiritual preceptor: Guru.
3. (P) water of immortality; water of life.
4. For 'tatiy': there.
5. The five jnana indriyas and mind.
6. The five sense organs. In the state of supra-mental consciousness, the sense-organs are said to cease functioning.
7. Vama Diva is the name given to Siva. The spouse of Siva is Parvati.
8. (S) svaccha: clear; pellucid; celestial.
9. (S) ambara: apparel; garment.
10. 'Bya:h' for 'bya:kh': another.

There is a lady like the Spouse of Vamadeva,
Clad in apparel, celestial white;
Here is another weeping and crying sore.
'Tis God Himself ordains it so.

151. *Akis bartal sa:zanda*[1] *geva:n*
Vud[2] *chhu la:gith nendri-hotu:*
Beyis razi ta lo:riy la:ya:n
Pa:na A:shin kas kya:h dyutu:

Musicians sing at the door of one;
Waking, he pretends to be drowsy.
Another is beaten with sticks and thongs:
'Tis God Himself ordains it so.

152. *Kentsan roza ta nema: zazimai*
Timan bugiy[3] *ru:d pa:na hetu:*
Kentsan umar sa:r gayi lamai[4]
Pa:na Ashin kas kya:h dyutu:

Saying prayers and observing fasts are apportioned to some,
God Himself wishes them well;
Some have wasted their life, quite:
'Tis God Himself ordains it so.

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1. (P) Musician.
2. One who is waking.
3. The Lord.
4. (K. Idiom) 'Vans lama gatshani': wasting one's life. We also say 'Vans chambi gatshani'.

153. *Keintsan hata-badi da:nik kuchhan*
Ann kuchhan zag kyaho chhotu:
Keintsan vai[1] *nata ma:sum*[2] *bachan*
Pa:na A:shin kas kya:h dyutu:

Some have several granaries of paddy,
Of various qualities—red and white;
Some lack food for their infant children:
'Tis God Himself ordains it so.

154. *Kents patavatai vada:n*
Kamava:n nata tsa:nan drotu:
Kcints tiu:t butra:ts[3] *vava:n*
Pa:na A:shin kas kya:h dyutu:

Some weep and wail all their lives,
Desiring to reap without toiling on land;
Some sow a lot in the soil:
'Tis God Himself ordains it so.

155. *Yus yu:t phol*[4] *vavi ta va:yiy*[5]
Tas tati palzi a:khrat[6] *kyutu:*
Tiy Nundi ti vethu[7] *ta pra:viy*
Pa:na A:shin kas kya:h dyutu:

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1. The daily ration of rice.
2. Innocent; infants.
3. Land; earth.
4. Quantity of paddy or any other grain: usually a small quantity.
5. Ploughing land.
6. (A) the next world; the future state.
7. From (S) 'vid'; 'viditva'; to know.

The more land a man tills and the more grain he sows,
The more will it help him, Hereafter;
Nunda also understood this, and will attain.
'Tis God Himself ordains it so.

156. *Dasha Ra:vanas pata jeshin*
Yas Halmut[1] *vo:tuy*[2] *totu:*
Ra:za Ra:mas vasi:la[3] *dishan*[4]
Pa:na A:shin kas kya:h dyutu:

Fanfare and festivities on the fall of ten-headed Ravana!
Halmut reached him even there.
Helpers did Raja Rama find on all sides:
'Tis God Himself ordains it so.

157. *Keintsh dana ta dya:ray muchha:n*[5]
Darama kuchhan diva:n chhitu:[6]

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1. A name of Hanuman who burnt Lanka, the palace of Ravana.
2. Hanuman reached there where Ravan lived. Cf. Ramayana.
3. (P) means; mediation; support.
4. Directions.
5. (S) mocaniya: to be given up.
6. Darama dyun: equivalent of 'da:n dyun', To give in charity.

Keintsh prezi[1] *muri*[2] *bechha:n*
Pa:na A:shin kas kya:h dyutu:

Money and wealth are given up by some;
They give away granaryfuls in charity;
Some spread their skirts, begging from people;
'Tis God Himself ordains it so.

158. *Akha:h Botani*[3] *pa:yir*[4] *tsanda:n*
Tas vapat[5] *va:tsay totu:*
Bya:h bihathay[6] *lachhi na:li ganda:n*[7]
Pa:na A:shin kas kya:h dyutu:

One toils with ponies' stirrups away in Botun.[8]
But misfortune pursues him even there;
Another stays at home clothed in a woollen garment:
'Tis God Himself ordains it so.

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1. The People.
2. The custom of spreading the skirt of the garment for begging is prevalent to this day.
3. Botun is the name given to Kargil, Dras, Leh etc.
4. It may have reference to the stirrups of ponies on whose backs was carried merchandise from Kashmir to Ladakh: a hard job, involving tremendous risks and labour.
5. (S) vipatti: misfortune.
6. Sitting idle: doing no work.
7. Putting on a warm woollen garment: enjoying a luxury.
8. Cf. 1 above.

159. *Keintsan ratan hai[1] ta hostu:*
Aqali rostu: fikir karya:yi
Biya:h[2] ara sara kara:n[3] khvara-rostu:
Pa:na A:shin kas kya:h dyutu:

Some own jewels, horses and elephants;
A fool does nothing but broods over it.
Another, footless, fidgets helplessly.
'Tis God Himself ordains it so.

160. *Kulsi[4] akh a:v kolu:*
Su ra:jas bo:juy vo:tu:
Biya:h Kulsi zeth gav kolu:
Pa:na A:shin kas kya:h dyutu:

Dumb (by birth) a man came to Kulus:
Lo! He became a companion of the Rajah.
Another, born at Kulus, became dumb.
'Tis God Himself ordains it so.

161. *Akis dyutun potra donu:[5]*
Biyah dapa:n ku:r kandi[6] za:yi

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1. (S) ह (Ha) horse.
2. Another.
3. (K. idiom) feeling miserable and helpless.
4. 'Kuls' is the name of a village near Bandipur. There appears to be an allusion to some legend, in this stanza.
5. (S) 'dhana': wealth.
6. 'kandi' has been used at many places for modern 'kyazi': why; and also for 'body'.

Treyum tho:vun chhon ta chhotu:
Pa:na A:shin kas kya:h dyutu:

The wealth of sons is given to one;
Another grieves why a daughter is born;
A third is left altogether childless:
'Tis God Himself ordains it so.

162. *Qudrats*[1] *tahanz lukan man*[2]
Kas chhu damana chhotu[3]
Chhi akisay khalaqa:h[4] *nama:n*
Pa:na A:shin kas kyho dyutu:

People revere His natural powers;
Whoever is sinless (in this world)?
All bow to Him, the Almighty One:
'Tis He Himself ordains it so.

163. *Keintsh mari*[5] *ta pa:riy*[6] *lada:n*

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1. (A) God's might; Nature's powers.
2. Respect.
3. (K. idiom) 'Damana chhot asun': to have an immaculate skirt; to be sinless. The line may also read: 'Kas chhu damana tshotu': 'who has a garment too short for spreading before 'Him' or who is so proud and conceited as not to supplicate God. But the first reading appears to be more to the point.
4. (A) khalq: creation; mankind; people.
5. From 'math' such as the Buddhist monasteries: charitable establishments.
6. House; cottage.

Darmas diva:n sum[1] *ta sothu:*[2]
Keintsh muhit[3] *ma:rith niva:n*
Pa:na A:shin kas kya:h dyutu:

Monasteries and cottages are built by some;
Bridges and dykes are built as charitable works;
While some do kill and rob others:
'Tis God Himself ordains it so.

164. *Guza:rto tso:r vaqt*[4] *ta beyi peshin*[5]
Yava nazdi:k va:tiv totu:
Vani venat Nunda-Ba:ba-Reshan
Pa:na A:shin kas kya:h dyutu:

Spend the four quarters and Peshin (in prayers),
So mayst thou gain nearness to Him:
I, Nunda-Baba-Ryosh, raise the prayer,
'Tis God Himself ordains it so.

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1. A bridge.
2. An embankment; a dyke.
3. (S) 'mush': to snatch; to rob.
4. Cf. V. 120: subuh, digar, sham, khoftan.
5. Peshin—between one and two p.m. The usual prayer times of Muslims.

165. *Ki:laki*[1] *api trakas*[2] *di:nthim to:sha:n*
Sha:nti-handi gari pishun[3] *va:v*
Svazanan sabi-bata[4] *dyu:nthum na po:sha:n*
Kvazanan dyu:nthum methi-ma:z[5] *ta pola:v.*

Silly boy-dancers I saw rejoice over a 'trak' of grain;
The sober and wise grind the wind!
The good remain hungry in the midst of a feast,
And the wicked enjoy meat-dishes and pilaus.

---

1. (S) Kelaka (M.W. p. 309) Boy-dancers, who are still in vogue. In the countryside, they receive grain as their remuneration. We call their dance: 'bacha-nagma'.
2. Formerly, five seers and three chattaks, but now equivalent to five kilograms. The idea is that these dancers got a lot of food to eat while many wise and sober men starved. The underlying thought appears to be that wordly comfort does not depend upon one's will or wisdom.
3. 'pishun' for 'pihun': to grind. 'pishun vav': (K. idiom) have no grain to grind.
4. Feast where people, sitting in long rows, are served to their fill.
5. Meat cooked with vegetables. (Methi: fenugreek).

25

Satan Trounced

It is said that once the Evil One slyly approached Nunda-Ryosh. As expected, a long arm of temptation was extended to the Sheikh. But he, a vigilant sentinel to his soul, drove the devil off with a severe reproach. With reference to this context, he says:

166. *Antoh hu*[1] *heth go:lum ba:lu:*[2]
Sakaliy[3] *preha*[4] *pa:lam yatsh*[5]
Vuchhta ketha 'Aza:zi:las[6] *tsolu:*

---

1. The vital airs. This shows that he had been practising 'habsi-nafas' or regulation of breath, very early in life.
2. 'balu' for 'bal': boyhood; youth.
3. (S) sa-kala: complete; entire; whole; all.
4. (S) 'spriha': eager desire.
5. Ichha or will.
6. (A) Satan: the name of a fallen angel; an evil spirit. It should read: 'Azazil' in the Nominative case.

Vudisay Nundi me karmas vetsh[1]
Boh pa:nas pa:nai motu:
Lasi Nund mari ta neitsh.

Concentrating on the vital airs, I spent my youth;
With all my will, I nourished the desire (for God).
See how even satan took to his heels!
Though he was awake, I, Nunda, escaped his grasp.
I mortified myself so,
(Unmindful) whether Nunda lives or dies.

1. (S) Vikta: to separate; to give a slip.

26

Casteism Denounced

Having completed his period of seclusion in the cave, the Sheikh set out on a journey to Anantnag. Here he came to know of a Hindu mystic-saint, living in a cave at Bumuzuh[1], pargana Martand. Popularly called Buma-sa:dh, this saint had a reputation for performing miracles. Before sitting to worship his three thousand and sixtythree 'tha:kurs'—miniature idols—in the cave, early in the morning, he had his bath at five holy places (ti:rthastha:ns), viz., Chandernag near Bijbehara, Shurahyar near Shankeracharya Hill in Srinagar, Yanbuh, Wullarnag and Khadanyar. When the Sheikh reached Bumuzuh, he had many discourses and discussions with the Sadhu on matters spiritual and metaphysical. One of the main topics was the 'Unity of Being'. The

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1. The cave at Bumuzuh is also called 'the cave of Ari Ray', because in the year 3031 Kaljugi, Raja Sandiman known as Ari Ray, clothed in deer-skin, entered the cave and disappeared there.
—Tarikh Hassan. vol. II, p. 54.

Sheikh is said to have raised a point of objection to the Hindu way of casteism. Ultimately, the sa:dhu is said to have accepted Islam. Henceforth, he came to be known as Baba Bam-uddin, and became one of the closest associates of the Sheikh.

The following stanzas refer to this event.

167. *Firishtav mor hetsau ladanu:*
Asur nahit[1] *karhas ja:y*
Tahanzi qvadrats sekh tati vopanu:
Kvalas[2] *hamkol kya:h hedivu:*

The angels started building their tenements;
Razing them to the ground, the demons made the land plain.
Mysterious are the ways of God! Nothing but sand was there!
How can members of the same family jeer at one another?

168. *Hazrat Ba:ba-A:dam mo:lu:*
Ma:ma Hava: totuy a:vu:

1. Demolishing.
2. (S) kula: a race; family; tribe; caste; community.

Ada kati vopun Du:mb[1], *Va:tul*[2], *tsrolu:*[3]
Kvalas hamkval kya:h hedivu:

Adam came as the first ancestor of man,
Mother Eve followed suit.
Wherefrom were the low castes born, then?
How can members of the same family jeer at one another?

169. *Ati hath ta vuh jora vopanu:*
Akh zani ta akh marad a:vu:
Tahanz[4] *hekamats timan bo:la:nu:*[5]
Kvalas hamkval kya:h hedivu:

Hundred and twenty pairs were born of them,
Of each (pair), one was male and the other, female;
God's wisdom made them talk:
How can members of the same family jeer at one another?

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1. One who skins off dead animals. (Grierson). One who tends cattle in the village. (Modern). (S) doma: a man of low caste (living by singing and music). (Monier Williams).
2. Sweeper. (Grierson).
3. Worker in leather; also a spy. (Grierson).
4. Refers to God. Through God's grace and wisdom, man has been made the only talking animal.
5. 'timan bolanu' should read 'timan bolanavan'. 'Bolanavan' has four syllables which perhaps, jarred on the metre.

170. *Ha:bil ta Qa:bil*[1] *vopanu:*
Ba:ba A:damun avla:d a:vu:
Akh tsom metsi akis na:r lo:nu:[2]
Kvalas hamkval kya:h hedivu:

Abel and Cain were born,
The children of Adam and Eve;
One was buried in earth, and fire was the fate of the other;
How can members of the same family jeer at one another?

171. *Kval mo lagi rangan*[3] *ta hangan*[4]
Kval mo hangan[5] *lekhanai a:v*

---

1. Habil and Qabil or Abel and Cain were two of the sons of Adam and Eve. Cain killed his elder brother Abel, as he became jealous of him in love.
2. The idea is that the Hindus and Muslims are essentially brotheren. They are the descendents of the same ancestors. It does not make much difference if the Muslim is buried and the Hindu burnt after death. 'Lanu' in the MS should read as 'lonu', meaning fate or destiny.
3. (S) Rang: colour; paint; drama; theatre etc. The last meaning does not suit the context.
4. 'Hang': family position; relationship. It can be used, as here, for social status.
5. The temples. The family mark is not stamped on one's forehead.

Kval mo ashud lagi[1] *angan*
Da:rani amal[2] *nata*[3] *kval kati a:v.*

One's 'kval' does not change one's complexion or status,
On one's temples, no badgc or family is stamped.
(Beware), lest the thought of family should benumb thy limbs.
Mind thou thine deeds; otherwise 'kval' signifies nothing.

First parents being the same, man is knit into the fabric of one human family. The differences of caste, creed and colour are due to an error of judgement, and ignorance. When the sun of knowledge dispels man's darkness, the barriers automatically tumble down. This point is brought home with the help of an analogy. The Sheikh says:

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1. 'Ashud lagun': literally means to become unconscious due to the fragrance of herbs on very high mountains, as on the way to Gangabal or Amarnath. Here it has the sense of being drugged or getting intoxicated.
2. (A) action.
3. Otherwise. One's actions alone determine one's caste and social status.

172. *Yakh*[1] *tulkatur ta shi:n*
Bion bion pa:da kari A:shin[2]
Ya:mat khotuk pu:ri[3] *kin Rav*[4]
Ta:mat timan tren akuy gav:

Ice, sheets of frozen water and snow

---

1. The same thought is expressed by Lalla-ded in the following vakh:

   Tari salila khota tai tare,
   Hemi tre gay byon-abyon vemarsha
   Tsetany rav bhati sab same
   Shivamay tsaratsar zag pashya.

   Intense cold may freeze water into ice; may be into snow.
   Reflecting, you find water differentiated into three forms:
   But when the sun of chetna (supreme consciousness) dawns upon you.
   These again dissolve into one cosmic substance.
   The universe of animate and inanimate beings is seen as Siva (The Lord).
   It is difficult to distinguish between 'yakh' and 'tulkatur'.
   The first may mean ice in forms other than in sheets of frozen water.
2. This word is used for God elsewhere also. Cf. vv. 148 etc.
3. (S) East.
4. (S) Ravi: the sun. The sun of true knowledge.

Are created by God, variously;
But the moment Sun appears from the East,
Into one element are changed the three.

He explains the true import of 'Nimaz' or the prayers of a Mussalman. He is not tired of exhorting people to realize that the importance of prayers lies in the control of one's sense-organs and, more than that, in helping one to get rid of the thought of 'duality' between man and man, and between Immanent and Transcendental Being.

173. *Poz yod bo:zakh pa:ntsh namu:rakh*[1]
Nata ma:z[2] *namu:rakh soy chhem nema:z*
Shivasta Shunyahas[3] *yod myul karakh*
Seduy Soy chhay vahantar[4] *nema:z.*

If you listen to truth, curb the five;
Otherwise, you bend the body and call it "prayers"!
If you unite Siva and the Void,
That is the inner prayer, indeed.

Having brought Baba Bam-uddin in his own fold, the Sheikh returned to Kaimuh along with Baba Taj-uddin. About this time, Sultan Sikander But-shikan, the ruler of Kashmir, fell ill. The manuscript records that the

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1. Bending the five sense organs.
2. Body.
3. Siva stands for God immanent and 'Shynyah' may stand for God transcendental.
4. (S) "abhyantara": 'inner'.

Sheikh met him. The meeting proved efficacious and the king got well. Consequently, the Sultan became a disciple of the Sheikh. (At the hands of the Sheikh), Tuli Raina, was the next convert to Islam.

27

A Mussalman Defined

One day a religious man approached him and asked what his conception of a Mussalman was. The Sheikh recited the following poem:

174. *Ang[1] yas khvash-boyi menga[2] zan vudai[3]*
Nishi vuden[4] bo:da kathan[5] heth a:si ma:n
Sostuy kreyi[6] ta rostuy kru:dai
Suy dapize Mussalmain.

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1. (S) A limb of the body; the body as a whole. The body should be as immaculate as snow, nay even as fragrant as a rose.
2. Literally, temples: the brain. 'Menga' stands for 'mind'.
3. It is a kind of gum of a plant used as incense. The idea is that the body and mind of a Muslim should be chaste and pure and should be recognizable as such from a distance, as the sweet smell of flowers, or incense.
4. The waking ones; the spiritually awake.
5. The discourses about true knowledge.
6. Pious deeds.

One, whose body emits fragrance and mind incense,
Who attends with reverence the wise discourses of the wakeful,
Full of pious deeds and free from anger,
May verily be called a Mussalman.

175. *Yus dohachi ka:mi kari* (*na*[1]) *avada:liy*[2]
A:ses nunzarach[3] *svakal*[4] *kamà:n*[5]

---

1. (na) is not found in the MS. Without it, the line reads as: 'Yus dohachi kami kari avadaliy', meaning "who scoffs at daily work", or, "who transgresses (the laws of) day's work" or, "who does not do his daily work properly". This cannot suit the context. The Sheikh is defining a true 'Mussalman': It would be a contrary attribute and an anomaly. Hence, the necessity of (na).
2. To neglect: to take lightly.
3. Of daily work: of wages. Cf. footnote, pp 72, 78. Nur Nama, Mohammad Amin Kamil.
4. Good thoughts; good intentions. It may also be read as 'sakal' meaning 'all'. If 'sakal' is read for 'sokal', then in 5. 'kama:n' should mean 'kamayi'. But already 'nunzar' means 'kamayi' or wages. It would involve repetition. Therefore, the correct reading is 'sokal' meaning good intentions and 'kaman' would stand for 'ka:mna', or desire. 'sokal' and 'kaman' as nouns would suit the syntax. 'Ases' is verb to which the two nouns would stand as objects.

Tseta keisar[1] *mada va:liy*[2]
Tsa:li gob vatsun ta avama:n[3]
Yiy paras[4] *prini*[5] *tiy pa:nas pa:liy*
Suy dapize Mussalma:n.

One who does (not) shun his daily duties,
Who has a genuine desire to earn his livelihood,
Who tames down the lion of his mind,
Who puts up with a harsh word or insult.
Who preaches what he practises,
May verily be called a Mussalman.

176. *Suy purusha*[6] *svarg*[7] *pra:vei*

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1. (S) Kesar: mane of a lion. 'tseta kesar': mind, the lion; the powerful, devouring egoism. The MS. gives کسر "kasar" which should read کیسر "kesar". Lalla-ded also uses 'kesar' for a lion.
2. 'Mada valun': figuratively, to tone down; to remove the sharpness of edge; to tame the wild beast. (S) Mada: hilarity; intoxication.
3. Disrespect; insult.
4. Short for 'voparas'; to a stranger.
5. 'Prinun' means to teach; to give a lesson. Also to reproach.
6. A human being.
7. Heaven: the goal of a good man's life.

Yus ohar[1] *tsavi beyan sa:n*
Raten[2] *dohan yus ro:za tha:vei*
A:si sato-sath[3] *nama:n*[4]
Kru:d lu:b muh mad ahanka:r[5] *tra:vei*
Suy dapize Mussalma:n.

That man will attain Heaven
Who shares his meal with others.

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1. Cf. (S) 'ahar': food. Mr. Asad Afaqi has the stanza in the following form:
   Suy pursha svarg Pravei
   Yus Dai svari yeti beyan sa:n
   Raten dohan yus roza tha:vei
   Suy dapize mussalma:n.
   —Ayina Haq. p. 367.

   He gives only four lines to the stanza. It appears that his second line is an interpolation, or is a misreading. In the stanza given in this text, the second and third lines are in concord, whereas the metre of Mr. Afaqi's second line is irregular: 'yeti' is redundant.
2. The custom of keeping fasts on holy days, as prevalent among the Hindus of Kashmir to this day, may have been the custom among the Muslims too in the 14th century. It may refer to Ramzan fasts, also.
3. S. sat—truth.
4. Bending as in saying prayers.
5. Egotism: I-ness, considered one of the biggest hurdles on the path of spirituality.

One, who fasts on holy days,
Who bows low in prayers, in all truthfulness,
Who gives up anger, greed, attachment, arrogance and egotism,
May verily be called a Mussalman.

177. *Pa:nas mval karina ha:rei*[1]
Sa:ti beyis karina ma:nas[2] *ma:n*
Dvarzan[3] *tra:vith svazan*[4] *garei*[5]
Ra:tas dohas va:re[6] *pa:n*
Par ta pa:n sodaras ta:rei
Suy dapize Mussalma:n.

One, who values not himself even at a 'kowri',
Who vies not with others in gaining respect,
Who keeps company of the good, abandoning the wicked,
And night and day restrains himself,
Who ferries himself and others across the ocean,
May verily be called a Mussalman.

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1. 'Har' or 'kowri'.
2. Respect. There is a pun on the word 'man': the second 'man' is 'to compete'.
3. A man of evil character.
4. A man of good character. 'Dvarzan' and 'svazan' are antonyms.
5. Garun: to look for; to search.
6. (S) 'Vara': to restrain; to control.

178. *Beyis vopushun*[1] *vakhnei*[2]
Pa:nas bronth ani yima:n
Beyis nazar karina[3] *hanei*
A:sina dana[4] *di:nshith brama:n*[5]
Va:ra yus paki shara[6] *za:ne*
Suy dapize Mussalma:n.

One, who makes a beautiful exposition of things, for others,
In which he first believes himself;
Who looks not with covetous eyes at things that belong to others,
Who is not tempted by the sight of wealth;
Who walks warily and knows the Muslim religious laws,
May varily be called a Mussalman.

179: *Andvan rahith*[7] *hand yemi matshay*[8]
Satsay[9] *lo:gun panun pa:n*

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1. (S) Vapusha: wonderfully beautiful.
2. To give a lesson. (S) 'Vyakhya' exposition, explanation, a lecture.
3. To look upon the property of others with greedy eyes.
4. Wealth.
5. To be tempted.
6. The religious law of Muslims.
7. Equivalent of 'ruzith': living.
8. 'Yad mathun' is a K. Idiom: to subsist on.
9. 'Sats' derivative of 'sat': 'truth'. 'Sats lagun' to look for the Truth; to walk on the right path.

Yad yemi gand[1] *ta tsed yemi hetsay*
Metsay vyondun panun pa:n
Arídkun ni:rith bar yemi phetsay[2]
Suy dapize Mussalma:n.

Living in the backwoods, one who subsists on chicory,
Who dedicates himself to the search for Truth,
Who tightens his belt and acts with patience
And realizes his body to be mortal,
****
May verily be called a Mussalman.

Upon this, the Brahman named Kantha Pandith accepted Islam and was named Qutub-uddin. Baba Qutub-uddin became the scribe of Sheikh-Nur-uddin.

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1. 'Yad gandani': (K. Idiom): to reduce the belly; to eat less.
2. It has not been possible to come upon the meaning of 'Phets barani'. We have phrases like'phetsi gatshun' meaning 'to lose'; 'to go in vain'; phitsani' is to commit a mistake.

28

The Great Dialogue

The next disciple and a boon companion of the Sheikh was Baba Nasir-uddin. As a young man of Narsar, pargana Kothar, Nasir was laid up with a stomach ailment so that he could not digest anything he ate. His parents brought him to Kaimuha to obtain blessings of the Sheikh. Nasir was served with a potful of rice and asked to help himself. It is said that the young man ate to his fill, without the least symptom of dyspepsia. He, therefore, stayed on at the cave establishment of the saint and continued eating at the saint's kitchen. Soon he was completely recovered. One day, Nasir-uddin expressed his desire to go home. To him the Sheikh addressed thus:

180. *Nasri nesari*[1] *su:r*[2] *kar*

---

1. Sleep; usually deep sleep. There is a pun on the word. It can also mean that he should destroy his ego.
2. To turn to ashes; (K. idiom) to destroy; to waste.

Kas ya:r[1] *kari seki daha-sa:si*[2]
Dahan[3] *ma:li mura:d bochhar*
Yi-haba: a:rtsar[4] *nikis*[5] *æsi*
Keintsan sa:heb ditsa:v kratsar[6]
La:nis[7] *lekhimatis kya:h karizei.*

O Nasir, destroy thy sleep!
For whom will the Lord turn sand into coins of gold?
Most people are hungry for food,
Only the good realize the state of suffering.
God ordained it so that some should take to penance.
Who can scratch out the writ of Fate?

Nasir-uddin complained that his observation was that the rich were honoured everywhere and the poor were looked down upon. He wanted to go back home and earn his living. Nasir said:

---

1. The Lord.
2. Sasyun: a coin. Cf. Abul-Fazl's account of Kashmir currency system of Akbar's time. 2 Bahagani=1 puntshu. 4 puntshu=1 Hath. 10 Hath=1 sasyun. 100 sasyun=1 lachh. Kalhana Rajatarangini v. II STEIN. p. 308.
3. People in general.
4. (S) Artata: state of afflication, pain, suffering.
5. The good man. It should read 'nekas'.
6. (S) 'Krichhra': austerity, penance.
7. Destiny.

181. *Fri:tis*[1] *treyi nengi*[2] *sa:las ninas*
Gari:b brontha peyakh ninas moy
Fri:tis banda[3] *rostuy patsanas*
Gari:bas bandh heth patsanas moy
Fri:tis andi lu:kh ba:rav dinas
Gari:bas garik ba:ts ralanas moy.

Thrice are the rich invited to feasts;
If they meet a poor man, invited he will not be.
Without mortgage are the rich trusted,
Not so the poor, in spite of pawns:
Back-biters the rich may have,
But the poor are shunned by kith and kin.

The Sheikh admonished him not to run after wealth and be tempted by the glamour of the rich. Life is short and joys of life are vanishing shadows. The rich man, sitting in his mansion, has no room for the Lord, pre-occupied as he is with worldly possessions. The Sheikh said:

---

1. Fritis: (Cf. modern 'fruts') lucky; fortunate; auspicious. Here 'rich' as against 'poor' (garib) of the second line.
2. Times. This word has been used by Lall-ded also.
3. 'Local colour'. In the fourteenth century money lending may have been carried on against things pawned or mortaged, as is the practice prevalent to this day.

182. *Nasari mo ma:z hama:mas*[1]
Ava tshoh lagi[2] *dama:mas*[3]
Tsand yeli dinai[4] *dama:mas*
Ada tshoh so:riy[5] *dama:mas*[6]

O Nasir, let not 'hot-baths' tempt thee,
For so, thy kettle-drum will get inflated;
And when they beat thy kettle-drum,
Deflated will it be.

---

1. A hot-bath arrangement, attached to a rich man's building. (Figurative) leading a life of luxury.
2. 'tshoh lagun' means to feel elated; to go into raptures.
3. 'Dama:ma' is a kettle-drum. 'damamas tshoh lagun' may mean that 'he will feel too much elated'. Hama:ma and dama:ma were attached to the establishments of the rich. (K. Idiom): 'hamami ta damami lagun'. The two employees must have been making a common cause of things, one politely and the other rudely, like his kettledrum.
4. Here 'dama:ma' may signify announcement of death.
5. Glamour of rich life will be lost.
6. 'Damama' standing for the human body. There is a pun on 'dama:ma'.

183. *Lashi mondis*[1] *hyotnam zolta*[2] *tapun*
Kava za:na kas athi ma: din kra:vay[3]
Na:ras su:r gom svaras sopun[4]
Bayi chhum kani pata ma: chhanpun ra:viy[5]

The block of my resinous torch-wood has caught fire.
Who knows to whom the harvest will go?
My fire has turned into ashes and my wakefulness, into a dream;
I fear lest my sling should be lost with the stone.

184. *Tsa chhukh bihith peth rabakha:nas*[6]
Mehma:nas[7] *ja:y kati dikh*
Chha:n yeli tsha:nda:n ta:nas[8]

1. The knotty block of resinous conifer. This wood catches fire at once. Here it symbolises body.
2. 'Zol' from 'zalun': fire. 'Tapun' stands for intense heat. (S) tapa: heat.
3. 'Krav' is the harvest; the fruit of labour.
4. Dream: nothing remained. Sor=wakefulness; movement; vigilance.
5. (K. Idiom) signifies loss of all hope.
6. Luxurious appartment.
7. (P) stranger; guest. The guest is God Himself. Self-conceit leaves no room for the thought of God.
8. Appears to refer to the event of death. The worldly carpenter looks for timber for the bier.

Torakis chha:nas[1] *vai*[2] *kya:h dikh*
Tra:yith[3] *inai and ma:da:nas*
Ava[4] *sa:ti pa:nas kava ta:rakh*?

The grand saloon is occupied by thee!
Where wilt thy Guest stay?
When the carpenter looks for the timber (for thy bier),
What wages wilt thou give to the Carpenter 'There'?
At the margin of the field will they lay thee down:
How wilt thou ferry across that way?

Nasir-uddin was not convinced. He insisted that staying at one's home and eating food, however humble, was better than remaining a guest of somebody else. Nasir said:

185. *Panani gari ha:kh*[5] *ta bata behtar a:su:*

---

1. 'Toruk chha:n' obviously refers to God, the builder of this bodily frame. He is to be paid wages in the form of pious deeds of which an account is demanded on the Judgement Day.
2. Wages, usually given in the form of rice or paddy, in the countryside.
3. The grave-yards may have been situated at the farthest end of the field.
4. 'Ava sati': by that way of life.
5. 'Ha:kh': a leafy vegetable. Bata: cooked rice. The two together make the staple food of Kashmiris, in general.

Lu:ka gari dvad gev kha:s[1] *na*
Modur. tsakhit laz[2] *geilana*[3] *ha:su:*[4]
Tati[5] *ku:ntsh ka:nsi potsh a:sina.*

Simple fare of rice and 'hak' at home is better
Than milk and ghee received at somebody else's.
Tasting sweet dishes, one gets nothing but disgrace, taunts and jeers.
None will be the guest of another, 'There'.

The Sheihk said that there were pretenders to piety. Living in their families, they became avaricious and tried to get what belonged to others by means fair or foul. They ate ill-gotten food and found their path of spiritual evolution blocked in this world and hereafter. The Sheikh remonstrated with such people:

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186. *Dunya:da:rav*[6] *Reshav*[7]

1. Of no importance.
2. Shame.
3. Taunts.
4. Jeers and laughter. (S) hasa: derision; a jest, laughter.
5. There seems to be a pun on 'tati'. It may mean 'at one's home, there is no guest and no host. All the members are alike'. 'Tati' may also mean 'In the world after death'.
6. (A) worldy; worldly-minded.
7. Though Sheikh Nur-uddin (Vali) is said to be the founder of the order of 'rishis' in the valley, it (*Continued*)

Hishu[1] *par payan*[2] *za:gunu:*[3]
Zana:nav kya:h purushav
Bodasu i:ma:n pananu:[4]
Hala:l[5] *tra:ith hara:m*[6] *kheshav*[7]
Yeti kya:h tati[8] *chhu vatakonu:*[9]

(*Continued*)

appears that it was a common practice among people to take to asceticism. There may also have been pretenders to this holy order. The Sheikh castigates such pseudo-saints.

1. The same as 'hetu'.
2. 'Pay' is also Sanskrit for milk. We may interpret it as 'stealing milk from others'. And 'milk' may suggest the 'milk of knowledge'; spiritual knowledge.
3. To be on watch. To find out a chance to pounce upon somebody; to lay in wait. Here, to ferret out secrets.
4. Losing one's conscience.
5. (A) (v.n. from hal; to be lawful); allowable; right; having religious sanction.
6. (A) Forbidden; unlawful.
7. Or simply 'kheva': ate.
8. The next world.
9. 'vata kon gatshun' (a K. idiom): not to be able to walk by a particular way on account of certain reasons.

Many worldy Rishies,
Ferret out others' secrets;
Whether they be men or women,
Their own faith and conscience are drowned.
Instead of what is permitted by law, they eat prohibited things:
(For such as these), roads are blocked Here as well as There.

Nasir-uddin is said to have pointed out that the blessed luxuries of life are not meant for the destitute and the cripple. A hungry man is the target of disgrace all around. Nasir said:

187. *Kya:h kari danda-rost du:nis*
Kya:h kari ronis[1] *ti:r kama:n*
Kya:h kari mokhtaha:r hu:nis
Kya:h kari anis padma:n[2]

A toothless man can't break a walnut;
Nor can a cripple use a bow and arrow.
No use to a dog is a necklace of pearls,
Nor can a blind man appreciate a belle.

---

1. A cripple: one who has lost one's arms.
2. (S) Padma: Lotus. A beautiful lady, as beautiful as a lotus.

188. *Bochhai tsar*[1] *ta tsa:lani mechiy*[2]
Bachhai laga:n machiy[3] *ka:n*[4]
Bochhai par[5] *ta pa:n*[6] *mandachhiy*[7]
Bochhai kra:va:n pashaima:n.

A very hungry man is driven to eat the crumbs,
Hunger strikes darts into his belly;
It disgraces one before kin and strangers,
And it makes one feel ashamed of oneself.

The Sheikh replied:

189. *Maqa:ma*[8] *ru:zith man*[9] *na mo:rum*

---

1. Much.
2. Crumbs. The K. Idiom is 'mechan chhu pyomut'; meaning, he lives on the crumbs or 'leavings over' of others. We also say: 'Zachi larani ta mechi sorani'.
3. Belly. Cf. 'mat': a baked earthen jar for storing grain.
4. Arrow.
5. Short of 'vopar': stranger.
6. Pan for panun: kith and kin.
7. For 'mandachhavana yiyi': be scandalized; defamed.
8. Muqam: Station. Hal: State.
"Muqam is a stage of spiritual attainment on the pilgrim's progress to God, which is the result of the mystic's personal effort and endeavour, whereas 'hal' is a spiritual mood depending not upon

(*Continued*)

Akimi hontsa[1] *phatorum*[2] *shi:sh*[3]
Gupana-va:ra vodur[4] *borum*
Kusna karem vola-vi:sh[5]
Yi zuv shi:ra[6] *na:bada sando:rum*
Ada sakho:rum pardi:sh[7]

Staying at the right stage, I did not curb my mind.
On the very first day of birth, I struck my head.
As the animals do, I filled my belly.
Who would not welcome me?

(*Continued*)

the mystic but upon God".

"The states" says al-Qushairi, "are gifts, the stations earnings".

—Cf. Technical terms in sufi literature. A.J. Arberry. p. 74.

9. Mind.

1. (S) Ashauca: uncleanness; impurity owing to birth or death in a house. So 'akim hontsa' would be rendered as 'on the first day of my birth' Cf. V. 82.
2. Struck again and again.
3. (S) Head.
4. Belly.
5. vola-vish=vola-bish. 'Bish' in Kishtwari is the same as 'beh'=sit down. So, vola-vish: come and sit down.
6. (P) shir: (zend kshira; (S) kshir) milk.
7. Par for Parmatma. Land of God. Also, foreign lands: hereafter.

I nourished this body with milk and sugar,
Then I set out to the land of the Lord.

190. *Khaluri*[1] *dvadas sa:d kya:h za:ne*
Bainsad kya:n za:ni na:gari pan
Alt. (*Beisud*[2] *kya:h za:ni nangari-pan*)[3]
Va:ndur tsandanas tar[4] *kya:h za:ne*
Yam[5] *kya:h za:ni sha:m*[6] *khoftan.*[7]

Little dces the goat-skin know the taste of milk.
What does the buffalo know how the reed-grass tastes?
Alt. (How will an insensitive person feel the pinch of nakedness?)
Little does the monkey know the essence of sandal-wood;
Evening or night, Death keeps nc calendar.

---

1. The goatskin, perhaps used for carrying milk.
2. We may read 'besud' for 'bainsad'. Both the readings are possible as the MS does not distinguish between 'd' and 'd'. The second reading is more probable. 'besud': One who is insensitive to heat and cold; mad.
3. Instead of 'nagripan', we may read 'nangaripan': the state of nakedness.
4. Moisture; essence.
5. Death.
6. Dusk.
7. The bed time. Cf. Death keeps no calendar.

Nasir-uddin said;

191. *Nomai me nari ta nomai me zanga*
Noman boh manga ta nomai me din
Noma yeli thakanam hanga ta manga[1]
Ada kas boh manga ta ada kam me din.

Here are my hands and legs!
These shall I put to work for me.
But when my limbs get tired all of a sudden,
Whom shall I ask and who'll give me anything?

Although Nasir-uddin argued for earning his own living and paying his fare, yet the Sheikh reminded him that God was the ultimate giver of everything. The Creator was also the Sustainer. It was ignorance of man which made him believe that he could depend upon his own limbs for his subsistence. The Sheikh said:

192. *Yemi tha:vi sath zami:na ta nav a:sma:n kanga*[2]
Tas boh manga ta suy me diyi
Su yeli ro:shem hanga ta manga
Ada kas boh manga ta ada kus me diyi.

One, who supports the seven worlds and nine skies,

---

1. The original form of the phrase is 'hanga na ta manga' meaning, how can one get from strangers by begging if not from one's relations. The phrase has shrunk to 'hanga manga' meaning 'suddenly', 'without any known cause'.
2. Cf. Q.S.II·29.

Shall I supplicate, and He shall feed me:
But when He gets annoyed with me, suddenly,
Whom shall I supplicate, and who shall give (anything) to me?

Nasir-uddin was adamant. He did not want to stay at the charitable establishment of the Sheikh. He said that begging behoved only the blind and the cripple. He said:

193. *Da:ta bata shrapi anen ta ranen*
Da:ta bata kari palan chu:r
Da:ta bata shrapi na svazanan
Da:ta bata chhuy alan sor[1]
Da:ta bata chhuy arkhol[2] *zalun*
Da:ta bata halun[3] *lo:siy*
Da:ta bata sekh zan khalan[4]
Da:ta bata kheth phol kya:h po:shiy.

Only the blind and cripple can digest the food received as alms,
Such food will crush stones into pieces;
Good men cannot digest much food.

---

1. 'sor' for 'soruy': everything.
2. Arkhol or Arkhor is a tree growing in hills, unifit for burning as feul. (Rhus acuminata). Its touch causes blisters. (Grierson K. Dic. p. 43).
3. halun' for 'harkat karani': the capacity to move.
4. Granary-floor where the sheaves of grain are collected for threshing.

Food got as alms shakes everything.
Charitable food is like pealing Arkhor.
Beware! With such food thou wilt lose strength to move.
Food got as alms is like sand at the granary floor;
Having eaten such food, meagre fare will not content thee.
The Sheikh said:

194. *Da:ta bata chhuy nu:ruk tabaq*[1]
Da:ta bata mo abaq[2] *kheyi*
Da:ta bata chhuy gvarasund[3] *sabaq*
Da:ta bata kheth martaba[4] *boviy.*

A bowl of light is the bowl of food got by begging,
And an unworthy man will not eat it.
It is the Guru's word to eat food got as alms,
Having eaten such food, thou wilt attain status.

Baba Nasir-uddin still harped on the theme of going home. He pleaded that domestic life was better than living as a recluse. He said:

---

1. A large earthen dish used in Kashmir for eating food.
2. An unworthy person. Cf. Lalla-ded: "Abaq chha:n pyom yeth ra:zada:ne."
3. The preceptor of the Sheikh has not been identified.
4. (P) martaba (A. murratab) degree; station; post. Obviously, refers to spiritual status.

195. *Graha bata chhuy hyot ta ditu:*
Graha bata chhuy vadeta[1] *ka:y*[2]
Graha rost chhon ta chhotu:
Yimav na grah hyot tim kandi za:y.

Home-made food is based on give and take;
It makes the body tall and strong.
Without hearth and home, a man is lonely and forlorn
Without taking to family life, he is not truly born.

196. *Garuk agan*[3] *zo:num na avlan*[4]
Ya:m khor zay olna valna a:y
Gardapi[5] *svaraha na avlan*
Gardapi nar[6] *ka:ti valna a:y.*

Little did I understand, at first, what domestic fire was like,
Till both my feet got involved in it;
Could I have ignored the thought of home from the beginning!
Claims of home have entangled many a virile man.

---

1. (S) Udyat: rising.
2. (S) Kaya: body.
3. (S) Agni: fire; sacrificial fire.
4. (A) awwal: first; foremost. The alternative reading is: "Garuk agan zonum na a:valun!" "I did not understand that domestic fire was a vortex". a:valun: a whirlpool.
5. Demands of home.
6. A strong man: a man of will.

197. *Nar*[1] *bechhu Na:ra:n bechhu*
I:shar[2] *bechhu atha heth kampa:l*[3]
Dandak vanuk[4] *ra:za Ra:m bechhu*
Asi gari:bav ti byochh ta kya:h chhe ga:l.

'Nar' begged and so did 'Na:ra:yana'.,
The Lord himself begged with a bowl in hand;
Rama, the king, begged in Dandakvana;
If we, the poor ones, beg too, where lies the disgracc?

198. *Nasari boh kya:h vanai tsa kya:h bo:zakh*[5]
Bo:zakh tsa vath nendrihatei[6]

---

1. Nara-narayan: Nara and Narayana, originally regarded as identical, but also considered as distinct beings: Arjuna being identified with Nara and Krishna with Narayana (Siva Parinay 1618) Grierson's Dictionary., (Also M.W. p. 528/29).
2. The Lord: Siva.
3. Begging-bowl: usually made of gourd-skin.
4. Shri Rama lived in Dandak Vana forest for some time to fulfil the desire of his step-mother. He had to go about begging for food.
5. The underlying meaning is that 'it is difficult to make you understand the mystical Truth, which cannot be expressed in words'.
6. Sleep of ignorance. Nasir was still yawning with sleep. Unless he was fully awake, he could not understand what the Sheikh meant to communicate.

Yora yeli gatshakh tora inai bo:zakh[1]
Yeti nai bo:zakh tatei.[2]

O Nasir, what shall I tell thee and what wouldst thou hear!
Awake, thou sleepy one, and listen:
When thou goest from here, thou wouldst hear it before thou comest;
If thou dost not hear it here, thou wouldst (surely) hear it there.

199. *Handis*[3] *pokhur*[4] *ladi-zi ta heyi-mo*
Bahari[5] *hanz a:yir*[6] *karimo tshi:ntsh*[7]

---

1. Perhaps the reference is to the insistence of Nasir to go home. The Sheikh was convinced that Baba Nasir-uddin was cut out by destiny for a spiritual life. Sooner or later he would understand what the Sheikh was telling him.
2. 'Yeti' and 'tati' may also mean this world and the next. And 'tate' may refer to home of Baba Nasir-uddin, insomuch as he was insisting upon going home. This is the more probable meaning.
3. A ram.
4. A plough.
5. A hawk; an eagle.
6. (S) Aya: approach. 'Ayir' :a forest hunter. (Grierson p. 73). Here, the act of preying.
7. A small bird of prey; a falcon. Cf. 'tshyu:ntsh': a gipsy hunter tribe who kill small game like rabbits, wild cats etc., as also wild birds with hounds and falcons.

Ta:pan poni thavizi ta zeyi-mo[1]
Mudas pranizi ta heyi-mo hi:tsh.

A ram cannot bear the burden of a plough,
Nor can a falcon hunt like a hawk;
Water can't curdle by putting it in the sun,
Nor will a fool listen to words of wisdom.

In short, Nasir-uddin left Kaimuha and went home. He married and became a 'khan-damad' at the house of a farmer. But it was not long before he was tired of domestic life. The loadstone at Kaimuha drew him back to itself. Remorse and self-reproach of Nasir touched the heart of the Sheikh. He was initiated into the spiritual order and, henceforth, came to be known as Baba Nasir-uddin. He became one of the most devoted disciples of the Sheikh.

1. Cannot be curdled; a futile effort.

29

The Gongal Nama

A string of verse, —the popular "Gongal Nama"—, is an allegory, describing the spiritual metempirics in the guise of the day to day activities of the farmer in the field, right from the day of tilling the land in spring to harvesting in autumn. The graphic narrative of the farmer's multifarious engagements, tyrranical high-handedness and interference of the landlord, the dread of the Revenue Officials, and the Sheikh's final sarcastic diatribe on the farmer himself make the poem peculiarly modern. The farmer spends his labour and life in ploughing sands. The poem has the flavour and urgency of socialistic demagogy and the spirit is satirically Byronic. There is poignant sarcasm in the burden of the poem : "Yusuy kari Gongal suy kari kra:v". The metaphor of cultivation of land has been very aptly used for the cultivation of the religious spirit, the different stages of work being correlated to different stages of enlightenment. The material plane covers closely the plane of the spirit. Though the wrapping is transparent, the sarcasm and satire do not hold good on the spiritual

plane. The aspirant who toils will surely reap the harvest. The poem, addressed to the farmer, runs as follows :

200. *Zethai*[1] *farzas*[2] *kar amaltai*
Tsetha:[3] *harȃun*[4] *karith tha:v*
Meithiy[5] *Ma:gas karto kaltai*

---

1. The second Bikrami month is Jeth or Zeth in Kashmiri. The transplanting of paddy-saplings is done usually in this month.
2. Literally 'duty'. It has a reference to religious duty.
3. To be conscious of ; to have consideration for.
4. Of Autumn. The idea seems to be that even in the beginning, when ploughing is done for sowing seed or planting the saplings, the goal should be kept in view, and the goal is the 'harvest'.
5. But the farmer's labour does not cease with autumn. Even in midwinter, the month of Magh, the process of preparation of soil goes on. It is a continuous process without break. The spiritual effort is not specific to any particular time of the year, but must be carried on round the year. The fertility of the soil is ensured by winter snows.

Yusuy kari Gongal[1] *suy kari Kra:v*[2].

Act thou upon thy duties, now that it is Zeth,
Bearing in mind the Autumn that is to follow.
(The soil) will fertilize in Magh ; attend thou to it :
One, who celebrates the Gongal, will surely celebrate the Krav.

201. *A:dana Sonth*[3] *chhuy tsen avaltai*
Bronth gari rath ma:li panun tav[4]
Path yuthna gatshakh sonth chhuy tshaltai[5]
Yusuy kari Gongal suy kari Kra:v.

Realize it in the beginning that first of life is spring ;
Do thou draw thyself up, at the very outset,
Lest thou shouldst fall behind, for Spring is tricky :

---

1. Gongal is the spring festival of the peasantry when they prepare rice, dyed with turmeric and flavoured with spices and salt, which is distributed among the people of the village. It is the inaugural function of the year's farming.
2. Krav, on the other hand, is a similar function held as a thanks-giving celebration in autumn, when the grain is garnered. The two symbolized the beginning and satisfactory culmination of spiritual effort.
3. The beginning of life is like Spring.
4. 'Ta:v ratun' (K. Idiom): adopting a stiff attitude; assuming pride.
5. Tricky, unreliable.

One, who celebrates the Gongal, will surely celebrate the Krav.

202. *Apazis duniyahas mo kar patshtai*
Brontha chhai ta,,r ta po:shun[1] *va:v*[2]
Nvash ku:r shuri ba:ts baranas batshatai[3]
Yusuy kar̆i Gongal suy kari Kra:v.

Rely not upon this unstable world,
Bitter cold and biting winds of Poh lie ahead of thee ;
Thy kith and kin may display their fondness :
One, who celebrates the Gongal, shall surely celebrate the Krav.

203. *Nafas chhuy hakhur gandun a:lastai*
Fa:qachi[4] *mu:ri*[5] *tas bim ha:v*
Tavai sakhar kari a:lastai[6]
Yusuy kari Gongal suy kari Kra:v.

Yoke to the plough the bullock of thy ego,
Goad him on with the birch of fasting,
Thus will he start tugging at the plough :

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1. Posh for Poh : The name of a Bikrami month in winter. It is extremely cold.
2. Wind.
3. 'Batsha barani (K. idiom): expression of jubilation.
4. Fasting.
5. The farmer's stick, used for prodding the bullocks.
6. 'ala'; 'alaba:ni' : the plough.

One, who celebrates the Gongal, will surely celebrate the Krav.

204 *A:lafal*[1] *gosul*[2] *taharat*[3] *kartai*
Ipat[4] *chhai niyat*[5] *kola-kal*[6] *tra:v*
Va:n[7] *chhuy qurat*[8] *sahih partai*
Yusuy kari Gongal suy kari Kra:v.

The ploughsahre is the bath and ablutions: perform them well.
The yoke is thy conscience: abandon the thoughts of family.
Tilling the land is reading the Quran: read it correctly.
One, who celebrates the Gongal, will surely celebrate the Krav.

205. *Lizimi*[9] *satiy rokuvas*[10] *vastai*
Ha:ma[11] *chhuy khahas kadith tra:v*

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1. Ploughshare.
2. (A) gusl: purificatory washing; bathing.
3. (P) Ablution.
4. The yoke.
5. (P) Intension ; aim.
6. The anxiety about one's tribe or family.
7. Turning up the soil ; tilling.
8. Reading Holy Quran.
9. Humility.
10. (A) Raku : bend or bow while saying prayers.
11. The weeds.

Roza[1] *nema:z*[2] *haj*[3] *zaka:th*[4] *va:ra tsa kartai*
Yusuy kari Gongal suy kari Kra:v.

In all humility. bend thou in prayers.
Weed out the field and throw them away.
Do perform well : 'Roza', 'Nemaz', 'Haj', and 'Zakvath':
One, who celebrates the Gongal, will surely celebrate the Krav.

206. *Heli*[5] *chhuy jaha:r*[6] *virad*[7] *zikirtai*[8]
Makhfi cha:r-zarab[9] *chhuy sad-ba:v*[10]

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1. The fasts observed by Muslims during the month of Ramzan, Hijri era.
2. Muslim religious prayers.
3. Pilgrimage to Mecca.
4. Muslim religious charity.
5. The ears of grain
6. To be in full bloom ; to be full of grain.
7. (A) Practice learning by rote.
8. (A) Zikir is an intensive religious practice of remembering God.
9. "Mukhfi Char-Zarab" is a mystic formula of 'Zikir', both according to the Sufism of Islam and, prior to that, Sufism of the Persians. Among the orders of the sufis, there were three definite methods of 'Zikir'. First, "Muk tsop" or "Zikiri char-zarab" ; second, "Seh tsop" or "Zikri seh zarbi"., and thirdly, "Zikiri Jali va Khafi". History of Kashmiri Literature, Abdul Ahad Azad : p. 139.
10. (S) Good intentions ; true devotion.

Vanayai afzal[1] *habasi*[2] *fikirtai*[3]
Yusuy kari Gongal suy kari Kra:v.

Memorising holy verses and meditation on God are grainy ears.
Honest devotion is "The Mukhfi char zarab";
Listen! Superior to all is the control of mind:
One, who celebrates the Gongal, will surely celebrate the Krav.

207. *Dama dama bayo*[4] *bar shakda:rastai*[5]
Doha doha la:ganai[6] *vuchhinei dra:v*
Yats[7] *bi:m*[8] *barto chakaladarastai*[9]
Yusuy kari Gongal suy kari Kra:v.

In fear of the State Watcher be momently,
Who comes to check thy work daily ;
And in greater fear of the landlord be.
One, who celebrates the Gongal, will surely celebrate the Krav!

---

1. (A) Superior ; best ; pre-eminent.
2. (A) Imprisonmment ; perfect control ; restraint.
3. (A) Fikr: Thought; mind; the sumtotal of mental activity. Restraint of thought process is superior to 'Zikir'.
4. (S) Bhaya: fear.
5. The Government watcher.
6. The work done on the farm.
7. Much.
8. 'bim barun': to be afraid of.
9. The owner of the piece of land: landlord.

208. *Papith khalas rai*[1] *kadanastai*
Byon byon phalas henas na:v
Trapith[2] *baras*[3] *chha:np*[4] *karanas tai*
Yusuy kari Gongal suy kari Kra:v.

Average yield shall be found, when the crops are ripe,
And the grain will be named quality-wise;
A seal will be put on the laden granary-door:
One, who celebrates the Gongal, will surely celebrate the Krave!

209. *Phutajan*[5] *ba:gai karana vanastai*
Tukhmi[6] *rasmi*[7] *zag*[8] *chheti*[9] *ha:v*
Lonavith danavith tolana:vanastai
Yusuy kari Gongal suy kari Kra:v.

Heaps of grain shall have to be divided,
And different varieties brought forward;

---

1. To determine the mean yield of the farm under cultivation.
2. Full.
3. The door of the granary.
4. Chhap. (S) Khamp (Prk): to be stamped.
5. A heap of grain made either on the basis of quality or tenancy.
6. (P) seed. The grain fit for sowing; large grain.
7. (A) (with amplification of meaning in Persian) custom; practice; in ordinary use.
8. The red grain.
9. The white grain.

Having reaped, threshed and winnowed, he will be made to weigh:
One, who celebrates Gongal, will surely celebrate the Krav!

210. *Rasa rasa umar gayi ja:nastai*
Ga:filo a:khar[1] *tsinith tha:v*
Vuchhta kati phorukh[2] *panipa:nastai*
Yusuy kari Gongal suy kari Kra:v.

By and by, the goodman's life comes to an end!
Thou heedless man, realize thy end :
How thou didst rob thyself ; perpend.
One, who celebrates Gongal, will surely celebrate the Krav!

211. *Mo ma:z*[3] *za:li-dabi*[4] *ro:ba kha:nastai*[5]
Tati[6] *chhuy petarun kunisay ha:v*
Ku:ta:h prinize na:da:nastai
Yusuy kari Gongal suy kari Kra:v.

Be not tempted by the balconies latticed and posh saloons,
Thou hast to bear it all by thyself, There.

---

1. (A) The other or next world ; the future state.
2. You have robbed.
3. To feel inclined towards.
4. The balconies in the houses of rich men, usually decorated with fine artistic latticework in wood.
5. The grand drawing-room indicating opulence.
6. Hereafter ; on the Judgement Day.

How much can a fool be admonished?
One, who celebrates Gongal, will surely celebrate the Krav.

212. *A:dama ga:filo tsen pa:nsatai*
Vovamut tatiy lonakh ha:v
Tolanai pa:p ta poni mi:za:nastai[1]
Yusuy kari Gongal suy kari Kra:v.

Realize thyself, O oblivious man!
Thou shalt reap There what thou sowest;
And weighed in scales shall be thy sins and pious deeds:
One, who celebrates the Gongal, will surely celebrate the Krav.

213. *Mvaqadam*[2] *shafi*[3] *an sarka:rastai*
Muqdima[4] *panun tas peth tra:v*
Nunda-Ryosh va:qaf[5] *kishtaka:rastai*[6]
Yusuy kari Gongal suy kari Kra:v.

---

1. (A) mizan (Cf. vazan: to weigh out) a balance; pair of scales.
2. (P) Muqaddam : the village headman.
3. (A) Intercessor ; advocate.
4. The legal case.
5. (A) Informed ; acquainted ; conversant with.
6. The activities of farming.

With the authorities, let the headman by thy intercessor,
Entrust thy case entirely to him,
Nunda-Ryosh is conversant with farmer's work :
One, who celebrates the Gongal, will surely celebrate the Krav.

30

Nasir Receives Guidance

Baba Nasir-uddin had by now basked in the sunshine of the Sheikh's presence so much so that he ventured to ask for the preceptor's Word, the guidance to spiritual salvation. Nasir said:

214. *Mya:ni gvara viriva:rai*[1]
Ta:ra taranas pav[2] *ha:vtam.*

O my Guru, like a shady willow-grove art thou,
Do show me the way to ferry across (the ocean of life).

And the Sheikh replied:

215. *Pa:niy pa:nas pa:p*[3] *niva:riy*[4]

---

1. A willow-grove which gives cool shade and comfort in summer.
2. Direction; secret; path.
3. Sins.
4. Will absolve. One's own self will absolve one, of one's sins. (S) 'niva:ra': ward off; destory.

Yus Nunda-Sanzun dop[1] *heyi*
Duyi[2] *vasith chhuy ta:ra tarun*
Akh ka:ran[3] *ta beyi kreyi*[4].

He can ward off his own sins
Who listens to what Nunda-Sanz says;
Thou hast to ferry across, abandoning
The duality of the doer and the deed.

216. *Kreyi*[5] *yus kari su han*[6] *mo thaki*
Shara[7] *paki pa:lith keth*
Ki:zum[8] *a:sith li:zum*[9] *paki*
Panun pa:n thavi va:lith keth.

Little will he weary who does pious deeds,
Observing the religious law at each step;

---

1. Noun of 'dapun': advice. 'dop hyon' K. idiom: to follow advice.
2. (P) 'duvi'; (S) (dvi=two); (H) (dui=the being two); Twofold. Duality; discrimination between the individual self and the universal self; between one individual and another.
3. Cause: the original impulse.
4. The deed; the effect.
5. Pious deeds.
6. In the least.
7. (A) The Muslim religious law; the precepts of Quran (Qor'a:n)
8. A man of substance; one who counts.
9. To assume humility.

Humble he remains despite his substance,
And sits very low on the wheel of life.

217. *Tituy khezi yutuy vayi*
Tyu:t hur khezi vayimo
Gandapur[1] *kandi-mor*[2] *po:shuvuy*[3]
Vuchhu sha:h-diya:r[4] *layimo.*

Eat only as much as keeps thee fit;
Gluttony is sure to make thee sick.
The human body, full of defilements, in as delicate as a flower,
Look not upon it as a royal-deoder tree.

---

1. (S) 'gandha': smell. Ganda-pur: an embodiment of smells; full of difilement and foulness.
2. The body, as the dwelling place for the soul.
3. Delicatc and tender as a flower.
4. A strong deodar tree, majestic in appearence.

31

Regret

About this time an event took place. As the Sheikh was sitting in the vicinity of his cave, a few village damsels, on some domestic errand, passed by him. As they saw the Sheikh, one of them remarked that, despite living on nothing but dandelion, he looked ruddy as a rose. Another cut in sharply that there was nothing strange about it. The cattle ate nothing but grass and grew stout and strong. The innuendo fell on the Sheikh's ears. Thereupon, he resolved to give up eating dandelion, too. The MS records that he lived on milk alone after that. On this occasion he said:

*218. *Na:dir*[1] *vaqtan Qa:dir*[2] *na sorum*

---

1. (A) Singular; uncommon; wonderful; rare moments. Elsewhere the Sheikh uses the phrase 'Brama gar' (v. 223) menting the 'hour of the Lord', at four in the morning.
2. (A) (act. part of qadr: to be able) potent; mighty; al-qadir, the Almighty.

Alkha:n arva:h[1] *phorum*[2] *sandei*[3]
Kheva:n gos garaq su na petrum
Kvang ta rvang chho:vum handei.

At the rare hour, I did not meditate on God.
Doubt robbed me as the lord of the (evil) spirits;
Neglecting God's thought, I went on eating
Dandelion, spiced with saffron and clove.

219. *Pa:pani gvata gardan bodam*
Za:nith apuz korum kandei
Sahaza gya:n[4] *yava avalangi*[5]
Lolaki khena beyi rangi[6] *za:th.*[7]

Neck and shoulders was I drowned in sin :
Why did I indulge in lies knowingly,
Whereby I transgressed knowledge instinctive?
The Lord will I feed again with the food of love.

220. *A:si man mana:vith tan sa:vadangi*[8]

1. (A) Plural of 'ruh': the soul; spirit. Alkhan-arvah: the Lord of the evil spirits; Satan.
2. Robbed me.
3. (S) sandeh: doubt.
4. Spontaneous knowledge.
5. To transgress: to go contrary.
6. 'rangai': To worship.
7. (A) possessor; owner; essence. the Lord.
8. (S) Savadhana: attentive; alert.

Yetshi[1] *ta patshi*[2] *mangi ba:th*
Dayi[3] *yod*[4] *tsales ka:ses nangi*
Tas kus kari ada darangi[5] *ra:th.*

Maintaining mental equipoise and physical alertness,
One, who prays with will and faith,
Who rises high above hate and shame,
Will never be kept waiting for the night.

221. *Ka:ten siv*[6] *karya:m siya:mas*[7]
Vuchhta kha:mas me kot tsolu:
Ba:ng[8] *bu:zam subahas ta sha:mas*
Suy bu:zith pokus holu:
Bramyo:s ta namyo:s ta poshamas
Vuchhta kha:mas me kot tsolu:

How many did I serve during the month of fasts!
Nevertheless, He forsook me,......the immature one.

---

1. (S) Iccha: wish; desire. Cf. Lalla-ded: "Yetshi pra:vakh mukhti dva:r".
2. Unquestioning faith.
3. Hate. Originally, 'duyi' meaning duality; discri-mination; two-ness.
4. Short of 'yodvay': If.
5. (P) 'dirangi': lateness; slowness; delay.
6. (S) Siva: service.
7. (A) (siya:m: inf. n. of sum. to abstain) fasting; a fast. Ramzan, the month of fasts.
8. (P) The call to prayers by the muazzin from the minarets of the mosques. Also crowing of a cock.

Morning and evening I heard the prayer-call,
I took to the wrong path, in spite of it all.
Tempted was I: so I stooped and pitied myself:
Behold, how He forsook me,......the immature one.

222. *Pa:ntsan vaqtan venat*[1] *vanemas*
Yi muh[2] *phorum hata-baru:*[3]
Ya:mat ga:h[4] *pev a:lamas*
Vuchhta kha:mas me kot tsolu:

Five times a day I prayed to Him;
Attachment robbed me through a hundred doors,
Till the world was flooded with light!
Behold, how He forsook me,......the immature one.

223. *Digar*[5] *jigar povtham bramas*[6]
Brama-gari[7] *borum lala-kholu:*[8]
Manz ba:zaras with kati namas
Vuchhta kha:mas me kot tsolu:

---

1. Prayer.
2. Attachment.
3. Through a hundred doors.
4. The light. It was morning.
5. The time for afternoon prayers.
6. Illusion, a mistaken notion.
7. The fourth quarter of the night; auspicious hour of the Lord. Cf. Lalla-ded: "*Pot zu:ni* vathith mot ba:lano:vum..."
8. To indulge oneself; to make merry.

In the afternoon, my heart was cast into illusion;
At the Lord's Hour, I indulged myself.
(Now) in the rush of the street, where shall I pray?
Behold, how He forsook me,......the immature one.

224. *Yuth vetsa:r kari a:lamas*
Tyuth Nundis bar moklu:[1]
Pu:shusna pa:ntsan[2] *kru:das ka:mas*
Vuchhta kha:mas me kot tsolu:

As he does ponder over the world
So will be opened the gates to Nunda.
Equal to the five, anger and desire have I not been:
Behold, how He forsook me,......the immature one.
By way of advice to the aspirant, the Sheikh says:

225. *Na:r gatshi sahun ta a:r gatshi ga;lun*
Ohar[3] *karun vopalha:kas ta handei*
Hada[4] *gatshi ratun mada*[5] *gatshi va:lun*
Veh[6] *gatshi tsa:lun tavai atsizi grandei*[7]
Shob[8] *gatshi ka:nchhun lu:b gatshi ga:lun.*
Pa:n gatshi ta:run amiy bova sendei.

---

1. To find the gates of heaven open; to become emancipated.
2. The five sense organs.
3. (S) 'a:ha:r': food.
4. Limit.
5. Intoxication; self-conceit.
6. (S) Vish: poison. Acute physical or mental pain.
7. 'Grandi atsun': to come within reckoning; to be counted among the devotees of God.
8. Welfare.

Put up with fire and destroy irresolution,
Subsist on 'vopalhak' and dandelion,
Restrain thy ego and bseak it in.
Bear anguish; thus reckoned wouldst thou be.
Destroying greed, for general weal,
Thus shouldst thou cross the ocean of life.

32

Wanderings

At about the age of thirtysix, the Sheikh decided to leave the cave-dwelling at Kaimuha and to go on joruneys. During his wanderings over the valley, his total stay at various places lasted twentyseven and a half years. Of these he spent one year at Chamar, Pargana Devasar; six months at Mukhtamula; seven years at Hunchi, Pargana Birwa; twelve years at Drayigam; and seven years at Rupa Van.

When he arrived at Chamar, he sat on a stone in the vicinity of which a milkmaid was milking her cows. One of the cows was left unmilked. One being asked why the cow was left alone, the woman replied that it had gone dry. On hearing this. the Sheikh performed a miracle. He told the woman to start milking the cow, in the name of God. Lo and behold! the cow yielded a pailful of milk. Henceforth, the Sheikh subsisted on the milk of this cow. But that was not very long. One day the Sheikh refused to drink the milk of this cow, as it had strayed into the field of a neighbour.

Leaving Chamar for good, the Sheikh arrived at Hular, Pargana Shahabad. An anecdote at Hular is woven into the texture of the Sheikh's life. He saw a weaver sitting to his loom and weaving cloth. His stall stood on the entrance of the approach-lane to the village and above it rose an elm. In the ramifications of the tree, there was a large bee-hive. The noise of the weaving disturbed the bees whose swarms stung the passers-by. The Sheikh asked the name of the weaver. Hearing that the weaver's name was 'Sozan'— a good man—, the Sheikh made the following skit on the weaver, extempore:

226. *Hulari branas*[1] *tulari ola:h*[2]
Kavo vo:vur krutis[3] *kara:n*
Khasakh va:n[4] *loy*[5] *zan vazakh*
Boh zan dapai tsa bo:zakh na:v
Tsopa:ri phyu:rus vo:vari kvazan
Tse kami koruy svazan na:v.

At Hullar, a bee-hive hangs from the elm;
What makes the weaver indulge in evil?
Sitting to the loom, bell-metal noise thou makest;
Thou wilt not listen to advice, I trow.

---

1. Elm tree.
2. Bee-hive.
3. 'krut' is opposite of 'rut' or good; evil.
4. The loom.
5. Bell-metal.

Wicked were the weavers, wherever I roamed:
Who has named thee Sozan, may one ask?

The weaver became the Sheikh's disciple and, thereafter, lived in a cave at Pranu Bawan near which exists a spring called Pawana Shan. The next convert was a barber, named Shravan. The six-line stanza addressed to him is an amusing piece of burlesque. Impromptu, the Sheikh said:

227. *Vogani*[1] *pacheiyi va:vanay*[2]
Mas ko:sum Shra:vanay
Hang zan khanzinam[3] *ka:vanay*
Me na su:d tse na ta:vanay[4]
Im khu:ri za gatshiy ra:vaniy
Pohas[5] *na:v chhuy Shra:vanay*[6].

On the windy way, walked I along the uplands.
Shravan (the barber) shaved me so
That the hair at the temples were plucked out, as by a crow!
It does me no good, nor any satisfaction to thee.

---

1. Uplands: karehvas.
2. As the wind blew.
3. Plucking out hair or feathers of a bird. (Grierson)
4. (P) 'Ta:va:n:' indemnity; compensation; satisfaction.
5. A winter month: a cause of discomfort.
6. A summer month; a pleasant month of the year. Note the pun on the name of the barber.

Would that thy razors were lost!
What! (cold) Poh is mis-called (warm) Shravan.

One day the Sheikh saw a Dervish arrogating to himself a high order of asceticism. His pride and self-conceit were observed by the Sheikh. The impression left in his mind issued in the following verse, in which pseudo-saints are disparaged.

228. *Ki:laki*[1] *gara gara resh la:gan*
Itha pa:thar[2] *la:gan manz rangan*[3]
Neshi-bodi[4] *anith va:ni*[5] *la:gan*
Vavan muth kapas ta ann
Tiy nafasa tsu:ras ada la:gan
* * * * * * * * * * * * *

Pretending to be Rishis, the dancers go from house to house,
As actors play their parts on the stage;
Exploited are the witless to slave for them,
In cultivating crops of beans, cotton, and cereals,
To feed themselves fat upon the same.

---

1. Boy-dancers (V. 165).
2. Drama.
3. (S) theatre; the stage.
4. Simpletons.
5. To expoit. 'Va:ni la:gun' K. idiom: to engage as an unpaid labourer; to plough land.

229. *Ganda pa:nas mo di randa*
Ami sa:bani sa: fi na rati:
Ami tasbi:h a:sah[1] *ta janda*[2]
Ami phanda su[3] *yiyi na athi:*
Kal tra:vith a:s ma:li banda
Athi: tava yiyi: aki:y kathi:
Dol travith[4] *la:g charanda*[5]
Hol mo pakh pakhto vati:
Pa:ntsan yanden[6] *yus diyi nenda*[7]
Tami dyu:nth anda[8] *ada su mati:*

Polish not thou the tainted body,
Purified it will not be with much soap:
Thy rosary, staff and tattered garment,
Such fraudulent means can't find thee the Lord.
Abandoning attachment, be-est thou His devotee,
Thou wilt find Him so, in short.
Meditate on Him with total resignation,
Walk not the crooked way when the straight path lies before thee.

---

1. (A) asa: staff; sceptre.
2. The worn out rags.
3. God.
4. Spreading the skirt of the garment in supplication; absolute resignation to the will of the Lord. 'Dali travani' (K. idiom).
5. One who meditates on God.
6. Cf.(S) Indriya. The five sense-organs.
7. To weed; to purify.
8. From within. 'andariy'.

One, who weeds the five senses,
Sees the Lord within, and is madly blest.

230. *Pata pata pokukh nafasa sheta nas*
Hiyi[1] *kandi phorukh pa:ni-pa:nasay*
Za:hir pi:ra:h byu:thukh duka:nas
Atha heth tasbi:h bebi heth pha:nsiy
Za:li dabi bihi-bihi beyi robakha:nas
Kheyi-kheyi gokh ama:siy
Kali[2] *zan zyun hyu: la:ganay da:nas*
Hiyi kandi phorukh pa:ni-pa:nasay.

Thou followedst the Satan of thy belly,
And robbed thy jasmine-body thyself.
Apparently a religious man, thou hast set up a shop,
With a rosary in hand and a noose up thy sleeve!
Sitting in latticed balconies and posh salons,
Thou hast fattened thyself gluttonously.
They'll burn thee like wood in the cooking range, one day:
Thou hast robbed thy jasmine-body thyself !

One day the Sheikh saw a Hindu standing on the bank of a river waiting for a dip. The latter hesitated entering the water because a Muslim gentleman, a little way up the river, was cleaning his mouth and throwing the gargled water into the river. The Sheikh remarked:

1. The Jasmine flower (Chambeli in Urdu).
2. When one dies; one day.

231. *Sa:heb doha aki dora*[1] *pheirei*
Samsa:ras kari lu:ra-pa:r
Dvan a:sma:nan bana:vi rey[2]
Satan tol yeti daftar[3] *va:v*[4]
Ga:ras ziras ha:zir karei[5]
Diyi nunden[6] *janat daitan*[7] *na:r.*

One day the Lord will turn the wheel or time,
And destroy the world completely;
The two firmaments will be reduced to nothing,
And the seven shall register the weight as wind:
All and sundry will be summoned;
The good will go to Heaven, the wicked to the fire of Hell.

232. *Aval suy a:khar suy*

---

1. (A) daur, going round; vicissitude; cycle; epoch. (S) Kalpa). It is believed that two cycles......the cycle of evolution of the universe and the cycle of dissolution of the universe......follow one another, at the will of God. Here the reference is to total Dissolution or Pralaya.
2. 'rey': an ant, is an example of insignificance; a symbol for Nothingness.
3. (P) record; register.
4. Where the wind reigns supreme.
5. On Judgement Day.
6. The Good.
7. (S) daiteya: a son of Diti, an Asura; a demon; the wicked ones.

Nad-bal vasith mal ka:siv
Das-guli[1] *gandith tas*[2] *kun a:siv*
Deva kuni dozakhani na:ra lasiv.

In the beginning was He, in the end will He be;
Go to the river and wash thy body:
With folded hands, meditate on Him,
May thou be saved from the fire of Hell.

The next poem has a reference to an incident which took place when the Sheikh entered a mosque for afternoon prayers. With his occult powers, he divined that the Imam (Priest), who led the prayers, was mentally absorbed in the thoughts of his wife and domestic affairs. The Sheikh addressed the Imam thus:

233. *Tsento*[3] *rani lajiyo*[4] *tsi:nith ava:h*
Fikir karan du:r goy anto[5]
Yeti me zani kyut lachh[6] *gatshi ava:h*

1. 'das' for (P) dast: hand. 'guli'=wrist. Hence, folded hands.
2. To God.
3. Think: consider.
4. May your wife be sacrificed for you. Your wife is attached to you.
5. Antah: the internal; mind.
6. 'Sa:syun' and 'Lachhun' were units of money. One Lakh or hundred thousand.

Tati mo Papa:ni ba:r andanto[1]
Tsento rani lajiyo tsi:nith ava:h.

Realize thou, thy wife is attached to thee for thinking like this.
Thinking of God, thy mind wandered away
That thou shouldst have a lakh for thy wife.
Thy load of sins will not be lightened there:
Realize thou, thy wife is attached to thee for this.

234. *Prezi*[2] *maran yim za:ganto*[3]
Anyath[4] *mu:lay*[5] *neirekh na drith*[6]
Tim kandi[7] *yath samsa:ras zento*
Tsento rani lajiyo tsi:nith ava:h.

Those who keep awake die unto this world;
Otherwise, their frown will not leave them, at all.
Why are they born in this world?
Realize thou, thy wife is attached to thee for thinking like this.

---

1. Get settled.
2. 'Praza' or people as against 'ra:za' or Raja. Here, the world of men.
3. Keep awake.
4. (S) Anyatha: Otherwise.
5. From the root; absolutely; not at all.
6. Frown.
7. 'kandi' is used for 'kya:zi': why.

235. *Paras vopakar*[1] *yim kranto*
Baran bochhis vodur[2] *timai chhiy sah*[3]
Paradi[4] *muhim*[5] *pa:nas hento*
Tsento rani lajiyo tsi:nith ava:h.

Those, who do good to others
And feed the hungry, are mighty indeed;
Upon themselves they take the anxiety of others:
Realize thou, thy wife is attached to thee for thinking like this.

During his wanderings, the Sheikh saw a village watcher harrasing a person. Approaching the watcher, who had become a nuisance to the villagers, the Sheikh reproved him. The watch-man justified his action insomuch as he was carrying out the instructions of the wealthy landlord in whose pay he was. The Sheikh regretted that people did not carry out the orders of God with as much zeal and dedication. He rebuked the watcher as follows:

---

1. Good.
2. (S) Udara: stomach; belly.
3. (S) Saha: powerful; mighty.
4. Of others.
5. (A) an urgent business; exigency; a dangerous expedition; anxiety.

   N.B. 'avah' is a vocative word, employed in addressing a person.

236. *Lu:b ta mu:h*[1] *mad*[2] *ahanka:r*[3] *chhuy*
Dozukha na:r chhuy diva:n bra:yi[4]
Kreyi-ti[5] *ka:ran*[6] *vondi*[7] *adar*[8] *chhuy*
Chandas dya:r chhiy mo kar za:yi
Hazrat Mohammad ho a:da:r[9] *chhuy*
Yeti vetsa:ras beha[10] *pa:na Khvada:yi*

Intoxicated art thou with greed, illusion and egotism,
Raging Hell-fire is (awaiting thee);
Cause of thy action lies deep down thy mind;
Squander not the money thou hast in thy purse:
Mohammad the Prophet is thy mainstay (there)
Where God Himself sits on the judgement seat.

---

1. Illusion; attachment.
2. Intoxication; conceit.
3. Egotism.
4. Flames licking the air: wild fire.
5. Actions.
6. Cause or action:
7. Heart of mind.
8. (S) adhri: contained in or existing in
9. (S) adhara: support; prop.
10. Sit in Judgement.

237. *a:ratuy*[1] *sar*[2] *ta sangar*[2] *langei*[4]
a:ratuy vi:ri mangei tang[5]
a:ratuy pahalis nishi shvangei[6]
a:ratuy dazanas la:ga:n ang[7]
a:ratuy dachhi gatshi doni gatshi[8] *rangei*
a:ratuy hu:nis mangei heng.[9]

In despair, one crosses lakes and mountains;
In despair, one looks for pears in a willow;
In despair, one lies down beside the cowherd,
In desperation, one kindles fire with one's own limb:
The desperate man is driven from pillar to post
And he looks for horns on a dog's head.

During his wanderings, a man, named Sangu came to the Sheikh. He expressed a fervent desire to be per-

1. (S) 'a:rata': disgusted; one in distress or despair; hence, desperate or reckless from despair.
2. Lake.
3. Mountain or hill.
4. To cross.
5. A Kashmiri idiom meaning to ask for the impossible.
6. 'Pahalis nishi shvangun' implies a houseless condition; readiness to bear difficulties and hardships.
7. To put one's limb into the fire when there is no firewood; a state of desperation.
8. Kashmiri idiom for being driven from pillar to post.
9. To attempt impossibility. K. idiom.

mitted to enter the fold. The Sheikh recognized a clean heart and a pure spirit and, as a mark of approval, appointed him to work in the kitchen to look after the distribution of food. Sangu did his duty very conscientiously and efficiently. But on a day, before long, the desire to go home back to his people so overpowered him that he ran away without notice. However, he was not to remain away for long, and returned totally penitent. The Sheikh addressed him thus:

238. *O Sangu: zeth tsyongu:*[1]
Neth behana:vun mengan[2] *va:s*[3]
Za:nya:v boyi[4] *sonasund Sangu:*
Vuchhun hyot latsh[5] *ta sa:s*[6]
A:sakhay ta:z[7] *shu:bakh a:kharas*

---

1. To go into raptures; to be overjoyed. The implication seems to be that mere birth is not enough to make a man get drunk with life.
2. 'menga': temples; seat of thought. In Kashmiri we say 'menga chhas vupha:n, i.e. he is getting angry, and there are so many phrases related to 'menga' or temples.
3. Seat; where one lives.
4. 'boyi' appears to be used for modern 'meyi'. Alt. 'boyi': brother.
5. MS. reads 'laz'.
6. Ashes.
7. Horse: 'aspi tazi' in Persian; a mettlesome animal.

Khar-bor[1] *gonduth baras*[2] *sa:tiy*
Chhukhna ta:z samakh[3] *na kharas*
Den doh ra:varuth garas sa:tiy.

O Sangu, thou wert in raptures over thy birth!
Make Him stay in thy mind, always.
I had thought Sangu was all gold!
Seeing, I found him but dust and ashes.
If thou be-est a man of mettle, blessed wilt thou be in the end.
(But) thou hast tied the ass-load to thy door!
Thou art not a mettlesome steed, not even match to an ass,
Wasted hast thou much time at home.

239. *Nangari*[4] *chhi telan*[5] *sangar-ma:lan*[6]
Chhenen[7] *palan*[8] *tati valan kya:h*

---

1. MS. 'ba:r'. The ass-load; domestic worries.
2. The interpretation seems to be that he had taken upon himself the donkey-load of cares of his home. 'bar': door. It may stand for 'mind'.
3. To be even with; to be equal in value and weight; to match.
4. The naked. The reference appears to be to the naked recluses and medicants; hermits who wander about forests and mountains.
5. Wander about.
6. The mountain ridges.
7. Barren rocks which yield nothing.
8. Boulders.

Sa:riy chhi dapa:n dozakha za:lan
Yiman yeti su:r gav timan tati za:lan kya:h.

The naked ones wander about the mountain ridges.
What will the barren boulders yield to them?
Everyone says, "We'll be burnt in the fire of Hell!"
How can they be burnt who turn to ashes here?

Once a group of evil-minded persons was maligning and talking disdainfully of the Sheikh. They said that he had been brought up among bad characters; his caste was low, and he was now pretending to be a godly man. The Sheikh was not annoyed, but found occasion to issue in a homily:

240. *Za:th*[1] *chhu dapa:n za:th*[2] *chhe myaniy*
Tas aqal ta bvad[3] *zaniy mo*
Iluk[4] *za:th nikas*[4] *kuniy*
Paluk[6] *za:th ka:nsi kinhin mo*
Yod bo:ya a:siy Islq:maniy
Tava khvata za:th kenh praniy mo.

His is the only caste, says God,
Beyond the bounds of knowledge is That.

---

1. (A) The pure Being; God.
2. Caste. There is a pun upon the word 'za:th'.
3. Wisdom
4. 'Iluk' is an abbreviation for 'Iha lu:ka': this world.
5. 'Nikas' for 'Neikas': to the good man.
6. 'Paluk' for 'par lu:ka': the next world.

In this world, the good bear but one caste;
And in the next, all casteless be.
If thou be-est a brother Muslim,
No chaster than that there be.

241. *Yath duniyahas za:th ha:vith*
Kya:th meiliy
Gatshi kha:kh adijan
Yeli tsopa:ri kha:kh meiliy[1]
Tas peyi bad rusva:yi
Yus pa:nas tra:yith beyis geiliy[2]

Displaying thy caste in the world,
What wilt thou gain?
Into dust will turn the bones,
When the earth envelops thy body:
To utter disgrace will he come
Who, forgetting himself, jeers at others.

242. *Chhi pa:zan a:para:n kvakar tachha:n*
Mudan bartal dola:n trukiy
Svazan[3] *jakha:n kvazan*[4] *kheva:n*
Za:kir[5] *ha:ra:n ga:fil*[6] *svakhiy*[7].

---

1. Get mixed (in the grave).
2. 'gelun': to taunt; to jeer.
3. Good man.
4. Wicked men.
5. (A) Those who always remember God (Cf. Zikir =to remember).
6. (A) (act. part. of ghafal: to be unmindful of; forgetful); careless; indolent.
7. At peace; comfortable; happy.

The hawks are fed and the hens go scratching;
The wise do often wait upon fools;
The good toil and the wicked eat;
Amazed the pious, the ignorant blessed!

A Hindu youth, named Rupa Boyu, sought an exclusive interview with the Sheikh and, as a consquence, became a disciple. The Sheikh instructe him thus:

243. *Zaf*[1] *kar yuth taph tsaranai*[2]
Yeli bokhta[3] *ohar haranai*[4] *yin*
Shu:b a:sily lu:b ta tsakh maranai
Yeli rish[5] *ta kibr*[6] *zaranai*[7] *yin*
Phal boviy kal tra:yith[8] *ka:m karanai*
Ada tim tshari ba:na baranai yin.

Meditate thou so that practice of austerities,
And eating and drinking are shed off withal:
Glory will be thine if greed and anger die,
And hate and pride (of others) are easily borne.

---

1. MS. 'waf' وٿ Muttering the name of God with telling of the beads.
2. (S) Tapas-carya: The practice of austerities.
3. (S) bhaksh: to eat or drink. The eaten food.
4. (S) 'harana': to rob; to remove.
5. Hate.
6. (A) Greatness; pride; haughtiness.
7. 'Zarun' means to tolerate.
8. Mind emptied of thought: detached.

Action with a detached mind shall bear thee fruit
And thy empty vessels be filled to the brim.

At another time, in a village, the Sheikh came across a man who did not forbear treating the villagers badly. Not infrequently did he use even the rod. Questioned as to his authority, the man grumbled that they were his tenants and that they were lazy and shirked work. The Sheikh said:

244. *Dohai svan ta rvaphay*[1] *zi:nim*
Dohai lu:kh ru:dim bandagiyi
Dohai suvim kapa:tim mi:nim
Patav tsl:nim sharmandagiyi.

All the time I earned gold and silver,
All the time people remained obedient to me,
All the time I got (clothes) measured and tailored,
Nothing but disgrace did I find in the end.

Lightly jovial but bitterly ironical was the Sheikh's praise of the man for endeavouring to make his subjects honest and hardworking. A playfully mischievous smile danced upon the lisps of the holy man, as he asked the gentleman to help him bring under control his own subjects. Asked who his subjects were, the Sheikh pointed to his organs of sense-perceptions which

1. 'rophay': silver. It is not rupees. For money, Kalhana uses the word 'dyar' which is in vogue even today, and which was the same thing as Kashmiri 'dinar'.

were not easily subjugated. The lesson went home. When the man recovered from his discomfiture, the Sheikh said:

245. *Karto kreyi ta behto penjiy*[1]
Murkho bo:zto ranjivith[2]
Zaras[3] *zar*[4] *tsa:m hangariy*[5]
Balana khanda na:badu shangariy[6]
Suy rangur[7] *tsha:run prath gariy*
Yus krahanis ta:nas[8] *chhot kariy.*

Sit on the sanctified seat and perform pious deeds.
O fool! listen to thy heart's content:
My hair have gone grey at the temples,
Not even the sweetest elixir can cure me now;
Look for that Dyer every moment
Who turns the black parts white.

---

1. Pend: A house. The particular place which an aspirant on the spiritual path occupies for his spiritual practice. It is also called 'a:san'.
2. (S) 'ranj': to be glad; be charmed; gratified; to one's full satisfaction.
3. Hair.
4. Withering. K. idom 'zar atsun'.
5. At the temples.
6. Glycyrrhizae (a herb root).
7. The Director of the world's stage. God; the great Dyer.
8. Purify the black mind. 'ta:n' is any part of the body. There is a pun on 'rangur'.

246. *Onn no khotsiy anigati*
Vodur kvali manz phatina za:nh
Hu:nis adij rotina hati
Kami:nas khadmath vothina za:nh
Kami:nas khadmath karizi chandas[1] *phariy*
Brahmi:nas[2] *nashi*[3] *neiri na za:nh*
Svaba:v[4] *dyutun babari*[5] *tath na za:th pheiriy*
Huni basti ko:phu:r neirina za:nh.

Darkness will not scare the blind,
Nor be the otter drowned in a stream;
A bone will not stick in a dog's throat,
Nor a churl ever grateful be.
Serve a mean person and he'll pick thy pocket;
And a deluded person will not forgo his hauteur.
Gifted is the sweet-basil, never will lose its fragrance,
And a dog's hide will never smell like camphor.

---

1. MS. The word is written so that it can be deciphered either as 'chandas' or 'jandas'. I have preferred the former, 'chandas pharun' is a Kashmiri idiom.
2. One who works under a delusion.
3. The intoxication of ignorance and self-satisfaction; pride; hautiness of manner.
4. (S) Natural quality.
5. Sweet-basil which has a very fragrant smell. Its seed is used with a cold drink in summer and has a soothing effect.

247. *A:yi ti boniy*[1] *gatshav ti boniy*[2]
Bonis khota na-bonuy[3] *kha:s*
Yodvai a:si vondas kunuy[4]
Nata zena khota nazyonuy kha:s.

We are born from earth and there shall we go,
But superior is Heaven to the earth below.
Thou shouldst have the One at heart,
Else, superior the unbirth to the birth of a tart.

Once the Shiekh met a hermit in a jungle. Shy of human society, this man had shut himself up in a cave. The Sheikh was amused. Deprecating the loanliness of this man, he said:[5]

*248. *Vanan panzi ta va:ndar a:san*
Gagar gvaphan bara:n va:s[6]
Yim pa:ntsan vaktan akh[7] *mal ka:san*

---

1. From earth.
2. Down into the grave.
3. 'na-bonuy': that which is not below or earthly; Heaven.
4. If one dwells upon the thought of One God.
5. There appears some anomaly of thought in the following verses, insomuch as the Sheikh himself had lived in a cave, a secluded life. Verse (v.248) obviously, is spurious.
6. 'va:s barun': to live.
7. The impurity of egotism. Or, it may refer to the impurity of duality.

Nishi a:san ba:tsan timay chhiy kha:s.

Monkeys and apes live in the forests,
And rats infest the caves:
Those who cleanse themselves of one impurity, five times a day,
Thou living in a family, are the rear elite.

249. *Yemi hyot tahandi baratala za:gun*
Tas panani sharbath[1] pa:nai cha:viy
Chhis pa:thar[2] byon byon akuy ma:gun[3]
Su yas tu:th suy ada pra:viy.

He, who lies in wait ontside His door,
Is made to drink nectar with His own hand.
Various are the plays but the stage Manager one;
He alone attains whom He does love aad bless.

In the pargana Advan, in a village, of which the name is not mentioned, the Sheikh saw a group of chandals (the low cast people who skin off the dead animals and sell the hides) carrying a stolen cow to butcher it for food. Disapproving of their action, he addressed them thus:

1. A decoction of herbs; sweet drink.
2. Dramatic acts.
3. The chief actor; the leader of a company of actors; the stage manager; God.

250. *Kandev kariv nangari*[1] *na:ts*[2]
Tsalanava band[3] *ti na:ts kheth*
Ava andi no ta:ro pulisara:ts[4]
Peyiv Ataki[5] *dah ba:ts heth.*

Why dost thou revel in a beggar's dance?
Having eaten, even thy kith and kin will abandon thee.
Thou canst not cross the Pul-Sarat thus,
And drowned wilt thou be along with family.

In the district of Kishtwar at Bandarkote, pargana Palamardaran, a feudal lord was killed in a battle. He was survived by his wife and an only son named Zia Singh.

---

1. A naked person; a beggar.
2. The exact meaning of 'nats' is not clear; perhaps it is derived from 'natsun': to dance. It may also mean 'na:t': meat, as suits the second line of this verse. "Nangari nats" may be equivalent to making merry over a feast of chap meat and drink, with abandonment.
3. Kith and kin: close relations.
4. (P) 'Pul-Sarat': A bridge, according to Islam, arching above Hell and leading to Heaven. The bridge is as delicate as a hair and as sharp as a razor's edge. On the Judgement Day, all shall have to cross it. The sinners will fall into the Flames of Hell. (Nur-ul-Logat).
5. Atak is a turbulent river in Pakistan; 'Ataki pyon' means to get drowned.

In spite of the utmost care of the mother, the boy was taken ill with a fell disease. The mother was advised to bring the boy to Sheikh Nur-uddin of Kashmir who would make him well. Accordingly, Zia Singh reached Bumuzoo where he stayed with Baba Bamuddin. Zia Singh became a Muslim and was named Zain-uddin. The next disciple of the Sheikh was Baba Qawam-uddin from Anantnag.

At convenient intervals, the Sheikh kept on the move. Corssing the Pir Panchal, he had a short soourn at Zaza Nar or the present day Lal Ghulam. Next he reached Poshna, at the foot of the Panchal. Thence he proceeded to Matshloo and to Hunchipora. From here, he retraced his steps back to the valley. Many and breath-taking are the miracles the Sheikh is said to have performed on the way.

At Anantnag, he saw a shopkeer buying goods at an appreciable discount and selling them at exorbitant prices. He was not only dishonest but also clever and sly. He commanded a glib tongue and a dexterous hand with which he managed the beam of his balance to his own advantage. A short skit, comprising two stanzas, was the immediate reaction of the Sheikh. He said:

251. *Sroguy onum droguy kuum*
Neth[1] *ba:r loyum*[2] *sara*[3]

1. (S) 'nitya': perpetual; eternal; always.
2. Made the scales weigh heavy; added an extra weight.
3. At a premium; in excess.

Modur zaba:n beyis prinim[1]
Pa:nas vunyom[2] *voni kya:h kara*
Akh nai marita akh nai zeyi
Tang gatshi a:lam vatshamo reyi
Akh nai kani ta akh nai heyi
Charakh[3] *gatshi band kus kya:h kheyi.*

I bought cheep and sold dear,
Always put I the premium high,
With a honeyed tongue admonished others.
Myself deceived! What to do now?
If one doesn't die and another be born,
Overcrowded the world; ants will feed on men!
If one does not sell and anothe buy,
Circulation will cease, who will eat what?

He told the shopkeeper that whoever got caught in the darkness of falsehood, was automatically thrown out of the light of truth, Such a one strayed from the path of Faith and advice fell flat on him. It was a stroke of sheer bad luck that people, bereft of capacities. could have little value for good things of life. Laeking discrimination, they could not help suffering from the results of their natural shortcomings. To illustrate the point, he said :

1. 'Prinun' is to chide; to rabuke; to admonish.
2. To be deceived; not to see clearly.
3. Circulation. (P) the sky.

252. *Kya:h kari vodur*[1] *thu:slas*
Kya:h kari tólas[2] *du:p*[3]
Kya:h kari ponz vosu:las[4]
Kya:h kari annis ru:p[5]
Kya:h kari anni sath-gaz putsei[6]
Kya:h kari nasti-ratshi rong[7]
Kya:h kari ga:ni[8] *tasbih*[9] *ratsei*
Kya:h kari toha-matsi[10] *prang*[11].

---

1. Otter: a furred aquatic fish-eating mammal. (S) 'udra'.
2. (S) tula: balance; weight.
3. MS. ,rup'. 'Dup' is an incense burnt at the holy places. It is prepared out of a minor forest herb-root, mixed with several other fragant substances and pure ghee, pounded into a thick sticky product. Some dishonest vendors used it at the bottom of measuring weights and scale pans for dishonest dealing.
4. MS. 'asulas'. Vasula is a musical instrument like 'mradang or 'dholaki'.
5. MS. 'dup', It appears 'rup' and 'dup' have got interchanged in 11. 2,4. an error in transcription.
6. A sort of wimple.
7. A small stud-type ornament with a diamond, used to beautify the nose.
8. A harlot.
9. (A) A string or chaplct of beads.
10. A destitute woman.
11. A couch; an ottoman.

An otter has no use for eggs,
Nor will 'dhup' set right the weight.
A monkey will not play on a 'vosula',
Nor can the blind appreciate beauty.
A long wimple is no use to a blind lady,
Nor can a nasal-stud adorn the noseless one.
What use is a rosary to a harlot,
And a cushioned couch to a beggar-woman?

The shopkeeper was moved and became a disciple of the Sheikh. His mortal remains are buried at Tahasu, Pargana Devasar.

33

The Mulla Lashed

One day the Sheikh, along with a large number of followers and disciples, reached Murhamapargana Sayer, Moza Bala. They decided to spend the night in the court-yard of the local mosque. The Mullah, in charge of the mosque, was ruffled. He feared lest the party should stay there long enough to consume all the provisions he had collected from the village. The Dervishes were un-welcome guests. According to him, they were idlers. However, as soon as the evening prayers were over, he managed to conceal his store of grain. He entered the mosque and, in the presence of the guests, bade his son fetch from home a large plateful of cooked rice for the Faqirs, adding that they were an illiterate crowd who always got on his nerves. The Sheikh glanced at his face, read his malicious thoughts, and said:

253. *Alim chhuy bod mala chhukh ba:*
Jabra[1] *yeti sana khyu*

---

1. (A) jabr: Compulsion; Coercion.

A:ra rost dyu:nthmakh to:ri rost chha:nah
Varhol arkhol[1] *gana:*[2] *hyu*
Asi yeti Dayi-Dayi-sund racha:v pana:h[3]
Meva-rost dyu:nthmakh vana:h[4] *hyu*
Saheb yeti ladi pa:nay khva:na:h[5]
Pa:na khvata bya:h[6] *za:n da:na: hyu.*

Thy knowledge is great as thou art a mulla;
Compelled thou feel to feed us here.
A Carpenter thou art without saw and adze;
A warped log of Arkhor wood.
Shelter of God we did seek here,
But found thee like a fruitless forest.
God Himself 'll provide us with our fare:
Do consider another wiser than thou.

254. *Yimai parith la:ga:n kala:n*[7]
Timan Ibli:s[8] *ralan*[9] *a:siy*

---

1. Cf. V. 193 (4 f.n.)
2. 'gan' is an unhewn log.
3. (P) Shelter.
4. (S) 'van': forest. Here, a tree.
5. (P) khva:n: food.
6. 'bya:kh': another.
7. (P) great; elder.
8. (A) (v.n. of iblas: to despair of the mercy of God); the devil; Satan.
9. To get involved with.

Toba[1] *chhuy dava: tavai chhi bala:n*
Toba rost (vath) dala:n[2] *a:siy.*

Those who pretend to be learned great,
Easily get mixed up with the Devil himself,
Penitence is the medicine bringing recovery,
Without repentance thou losest the way.

255. *Hakh*[3] *lagi a:khar*[4] *cha:k gatshi palan*[5]
'a:liman ruh prazala:n a:siy
Sa:dh a:si tsala:n tsu:r a:si la:ran[6]
Teli ki:lak[7] *akreyi pholan a:siy.*

At last the call will be given; boulders will break;
The souls of the learned will glittter bright;
The pious will run and the thieves run after;
Then the boy-dancer, actionless, be brimming with joy.

---

1. (A) Tauba: vowing to sin no more; penitence.
2. It appears that a word has been dropped out after 'toba rost' because the line does not keep its rhythm with the preceding lines. Addition of (vath) makes the line meaningful.
3. Loud cries; public summons.
4. (A) On the Dooms Day; in the other world.
5. A large stone; a boulder.
6. There will be a pell-mell scramble.
7. The boy-dancers will rejoice, (perhaps due to their innocence).

256. *Malan hanga photi*[1] *shu:baliy*
Paka:n olut[2] *valithketh*
Khoran konshi[3] *ta kosam*[4] *na:liy*
Katshan tal traka[5] *tathaliy*[6] *heth*
Rotsekhna[7] *kheva:n bali-baliy*[8]
Motsekh tsala:n katsha taliy heth.

The turban-bulges of Mullas are beautiful, temple adornings.

---

1. The projections of the turban over both the temples, as in the turbans of the Mughal kings, resembling small baskets.
2. Decorative cloak.
3. Kunsh: fashionable heel-less shoes embroidered at the top, of the upper class ladies; a sort of slippers.
4. MS. Qasim? The probability is that they put on a garland of flowers. Kosam is a flower. The exact meaning of the word has not been found.
5. Trakh is a measure of weight equal to five kilos; formerly equal to five seers and three chhataks. There is a variant 'torka' meaning a wooden bowl made by a special carpenter who carves the bowl out of a block of wood. Afaqi reads 'tahari tathali'. 'Tahar' is cooked rice treated with turmeric, salt and oil.
6. A wooden container for rice or any grain.
7. Not feeling inclined to eat.
8. With no relish.

They flaunt themselves about wrapped in showy cloaks;
With leatheren sandals and flower garlands,
They carry five-kilo bowls under their arms.
With no appetite, they go on eating; and
The ramainder is carried secretly home.

257. *Mala a:si sonats vaktan hila:n*
Malan tsi:r[1] *neirun phola:n*[2] *a:siy*
Mala chhu sa:l bu:zith bala:n
Tavay mashidi kun tsala:n a:siy[3].

The Mulla will shake at the early morning prayers;
Going late (to the prayers) does he deem auspicious.
The news of a feast does him great good,
So does he come running to the mosque.

---

1. Late.
2. To be auspicious. The remark is sarcastic.
3. The innuendo may be to the food that this particular Mulla had greedily stored away.

34

Wanderings (Continued)

The Sheikh had not had his fill of wondering about the villages. He brought moral solace to the ignorant and taught religious lessons wherever he went. His message had the luminosity of personal conviction, and heat of personal practice, to make it effective, He gave no quarter to people suffering from moral aberrations. His witty sarcasm, without any trace of malice, went home to his listeners who found in him a fountain of benevolence.

The next place of visit was the city of Srinagar where he took a brief rest at the foot of the Shankeracharya hill. Considering the large, well-built houses of the well-to-do people, he pondered on the comfort these were supposed to bring to their inmates. He said:

258. *Svakhas myul pi:nten*[1] *ta khenan*[2]
Nevdari myul ho khenan[3] *sa:tiy*
Reshan myul va:ranta vanan
Kakavan myul kanen sa:tiy.

Happiness is experienced in brief moments;
And sleep accompanies a good dinner;
The Rishis enjoy their time in groves and jungles;
And the gray partridge feeds on gravel!

259. *Za:nim*[4] *ra:za-purush anniy*
Paka:n a:sma:n man ladith
Teli badayi sorekh ma:li mura:danay
Yeli qabari sheri gatshanakh ladith kanniy.

I take the rich for the blind,
Who walk with a mind exalted to the sky;
Their high ambition will come to naught
When over their grave a headstone is laid.

---

1. 'chenan'—Afaqi p.404. In Kashmiri the correct phrase is 'khenas ta chenas', not vice-versa. A small fraction=pyunt.
2. (S) Kshana: instant; moment.
3. Good food. MS. Okhanan. (P) Akhund: teacher. But how sleep can be associated with teachers is not understandable. Therefore the necessity of the emendation.
4. MS. 'Ranim'. The dot(.) of 'Za:' seems to have been missed.

زانم = زانم -

He met an old man with grey hair, the same as had constructed a massion furnished with all the paraphernalia of luxury. Rolling in wealth, this man had lost fear of God. He was so occupied that he had no time for prayers. Him the Sheikh addressed thus:

260. *Dya:ran galun chhuy da:ren ta ba:man*[1]
Yi:ts mo dunyahach ka:man bar
Nij[2] *gara atsu: heni kasbaki*[3] *sa:man*[4]
Bugiy subahan sha:man svar
Khotsa:n chhukhno torachan[5] *pa:man*[6]
Aten[7] *gatshiy da:man tar.*

Money will be spent on windows and roofs!
Don't be involved in the world so.
Get into thyself to assess thy worth,
And meditate on God, morn and eve.
Thou aren't afraid of reproof from Him;
Surely thou wouldst wet thy skirt so.

---

1. (P) Bam: roof.
2. (S) 'Nij': one's own.
3. (P) skill: spiritual development.
4. 'sa:m hyon'; to assess! to ascertain.
5. Literally, 'of that place'.
6. Taunts; gibes.
7. Afaqi reads 'yuthna': lest your skirt should get wet. Wetting the skirt of the garment is a Kashmiri idiom for getting involved in sin.

261. *A:dana khu:tsukh vazuas*[1] *ta sra:nas*
Ya:m na:da:nas da:r gayiy chhatsay
Sombrith dyututh dasilas ta chha:nas
Lazlo[2] *lar lazath kasu kitsay*
Da:y gaz zami:n la:ni chhai pa:nas
Chhukh lada:n a:sma:nas metsay.

Baths and ablutions frightened thee, in the beginning,
Till thou, O fool, found beard grown grey.
All thy savings thou gavest to the mason and carpenter;
For whom didst thou raise the building? Be ashamed.
Ordained are two yards and a half of land for thee:
What, thou art raising the earth to the very sky!

The next place of stay was Mokhtamula, and the party encamped by a spring. One day, as he went out for a walk, he saw several houses destroyed by fire. The peasants had grown cotton in the fields. On his return from the walk, he addressed his companion, Baba Nasir-uddin, thus.

262. *Kha:nan handen roba*[3]*-kha:nan*

---

1. (P) Muslim ceremonial washing; sacred ablution.
2. From 'laz' or (S) 'lajja': bashfulness; shame. Cf. Hindi 'Lajjalu'. 'Lazul' in this sense has been used by the Sheikh at other places also. Afaqi reads: "lazath hai lar ta lazath kas kitsay".
3. It is not clear whether 'roba-khana' means the drawing-room or the room meant for ladies,

(Continued)

Ja:nan dapa:n yapa:ri gatsh
Sondari deinchham huri[1] *vakhana:n*
Tsamarav[2] *sa:tiy duva:n latsh*
Tati az di:nthim kapasi khana:n
Me vuchh ta tsa vuchhni gatsh.

At the 'harems' of the Khans. where
(Even) the good are asked to walk another way,
Had I beheld the belles singing songs
And sweeping the dust with chowries:
Today I found them hoeing the cotton plants!
This have I seen: go and see for thyself.

263. *Za:st ta porham*[3] *manzaliy*

(*Continued*)

especially in the house of a rich Muslim of the orthodox type. The Khans must surely have had a 'harem' to which strangers were not admitted even though they might have been saints. Because of the second line, it is preferable to translate 'roba-khana' as the 'herem'.

1. 'Vana-van hur' or 'snatch of a song' is current among the women, particularly at festivals and marriages.
2. (S) 'ca:mar': a chowrie of yak hair; one of the insignia of royalty; also a crest of peacock feathers.
3. The Muslims whisper 'ba:ng' in the right ear and 'takbi:r' in the left year of the new born baby.

Treyi[1] *korham athan ratsh*
Bahi[2] *achhin tsalim phuliy*[3]
Me vuchhta tsa vuchhni gatsh.
* * * * * * * * *

At birth they read to me in the craddle;
On the third day, dyed my hands;
On the twelfth, my sight was clear!
This have I seen: go and see for thyself.
* * * * * * *

About this time, the Sheikh converted one Ludi Raina, the feudal lord of Madev Wadwan, who was a liegeman to Sultan Sikander But-shikan of Kashmir. Ludi Raina was named Baba Latif-uddin and became a member of the Rishi Discipline.

One day the Sheikh was delivering a sermon to his disciples and companions, and benefited each according to his capacity of assimilation, when Baba Nasir-uddin asked him as to the means of coming close to God and the methods aspirant should adopt to this end. The Sheikh replied that the most essential base was that of sincerity of heart, unshakable faith and strength to renounce worldly goods and self-conceit. Baba Nasir-

1. The third day of birth, observed for rituals.
2. The twelfth day.
3. 'Phuli' is the whiteness which hinders sight. 'Phuli peni' is a curse equivalent to: 'may you become blind'.

uddin again asked him how the aspirant eould be vigilant against the waylayers on the path and guard his own faith. The Sheikh said that the help of the Spiritual Guide was essential for this. Ae said:

264. *Guri*[1] *rost sipa:h shuri rost mo:lu*
Mala[2] *rost khu:r*[3] *chhuy phala*[4] *rost ka:n*
Pi:ra rost muri:d ti:ra[5] *rost naılu*[6]
**Khori rost na:yid tori rost chha:n*

Note : *These two lines are not given in the MS. They have been adopted from the published book 'Ayina Haq' by Asad Afaqi, where the stanza consists of the six lines.

1. 'Gur' and 'shur' indicate support in life.
2. MS. 'hala'.
3. MS. 'shur'. On the other hand Afaqi gives 'mala' under 2 and 'khu:r' under 3. Afaqi's version is more plausible.
4. The iron-head of an agricultural tool.
5. Yoke. The narrow piece of cloth used beneath the collar at the back of the shirt, joining the two shoulders. The slip of cloth is used and sits at the nape of the neck, exactly as a yoke sits on the neck of]he bullocks.
6. The opening of a garment through which the neck is thrust out. Afaqi writes: 'turi rost nu:lo' meaning 'a mongoose without feathers'. But a mongoose has no feathers; it has fur.

Nethi rost[1] kath kahi[2] rost byo:lu
Sha:ha rost mulkas va:ti nuqsa:n

A sepoy without a horse (is) a father without a child;
An oar without a boatman is an arrow without its head;
A disciple without a preceptor is a collar without a yoke.
The barber without a razor and the carpenter without adze,
A Sheep without wool, and seed that do not sprout,
Are bouud to suffer a loss, as a country without a king.

265. *Yim tselith kheva:n bali baliy*
Tim svakha[3]-mvakha[4] vozaliy chhiy
Shaita:n kheai[5] karekh akih kheliy[6]
Tim sahaza[7] laba:n na ta bali[8] chhiy

---

1. The wool of sheep. 'Neth hyani' is to shear the wool: (fig) to exploit.
2. The paddy-seed is kept moist so as to make it sprout quickly when sowed in the earth.
3. (S) Comfort.
4. (S) face. Svakha-mvakha : (fig.) in a good cheer.
5. (S) Kshai : to burn.
6. The whole flock.
7. Naturally ; easily. 'Sahaz' is also used for the Ultimate Reality.
8. Useless ; good-for-nothing ; without utility.

Those, who over-eat, for the fun of it,—
How cheerful and ruddy they look!--
Will be destroyed by satan, in one sweep.
Truth will not dawn upon them naturally, good-for-nothing as they are.

266. *Yim andəra Svadarshan*[1] *kaliy*
Tim nebra zari ta ka!li chhiy
Yim dra:y tava[2] *na:ra shihiliy*
Tim ada la:l molaliy chhiy.

Those, who are devoted to the Lord within,
Are deaf and dumb without:
Those, who come out unscathed by fire,
Are precious rubies and gems, no doubt.

267. *Za:den manz la:l mo: kholan*[3]
Za:lan manz ja:nver bo:lan mo:
Su;ra la:den yanbarzala mo: phvalan
Ka:tsa va:nen[4] *mvakhtaha:r meilan mo:*

Pearls will not come out of stagnant pools;

---

1. Literally, to see one's self ; also, a name of the Lord.
2. The concentration within is a veritable fire. Tav : getting singed.
3. Cf. 'kholava:n karun' : to stir. Hence, to rise to surface by stirring the bottom.
4. (S) kanca : glass. The dealers in glass-ware.

Nor will birds sing in the meshes of a net.
Daffodils will not bloom on heaps of ashes;
Nor pearl-necklaces be sold at glass-blower's shops.

35

Ya:van Mats Redeemed

At Ishabar, pargan a Phag, there lived a Hindu hermit named Zaman. Far and wide had spread his fame for piety and penance. It was not for nothing that even a staunch Muslim like Sultan Sikander But-shikan, while on a pleasure trip on the Dal Lake, had him on his mind so much so that hc directed his steps to the hermitage at Ishabar. But the selfabsorbed hermit paid on heed to the king, whereon the latter returned with acute chagrin. The outraged ruler determined to avenge himself upon the "conceited sadhu". The manuscript records that a notorious prostitute, Nunda Natsani:, popularly called Ya:van Mats, was brought in to play her part in the game, to bring down the sadhu from his pedestal and destroy his reputation. What with her natural charms, and what with her wiles and guile, she succeeded in enticing the holy man to the path of sin.

The same woman was then despatched with a similar mission to the Sheikh. The Sheikh admonished her

thus:

268. *Tsa ambi[1] ti potus za:yakh*
Tava Hara[2] sanz qvadratsay
Tsa hai na:vith ka:y[3] pacha:yakh
Pekh pa:yas ti ya:van[4] matsiy.

Born wert thou last to thy mother,
That too by the grace of God:
With a cleansed body didst thou move about!
Thou shalt realize thy good, despite thy maddening youth.

269. *Tsa hai andvana gupna:h a:yakh*
Cha:hi la:yak a:siy hetsay
Voni ga:sa du:r[5] hish gayak
Pekh pa:yas ti ya:van matsiy.

To the backwoods thou camest like a brute;
Much good will this bring unto thee!
Like a rope of grass hast thou become now.
Thou shalt realize thy good, despite thy maddening youth.

---

1. (S) amba: mother. Of the mother.
2. Shiva; God.
3. (S) Body.
4. Youth.
5. Twisted rope of grass. (Fig.) pale and thin. Cf. Shakespeare: 'peak and pine'.

270. *Tse kam radakh*[1] *a:siy da:yak*[2]
Tim na:yak[3] *rangan*[4] *paziy*
Voni bodith sani kanya:h gayakh
Pekh pa:yas ti ya:van matsiy.

Who were the wicked men to advise thee thus?
Leaders of the theatre ought they to be.
Sunk deep (in sin), like a stone, hast thou.
Thou shalt realize (thy good) despite thy maddening youth.

271. *Ya:m a:sakh nebar la:yakh*
Ta:m arzuthna[5] *paluki*[6] *putsiy*
Voni kranz[7] *lagiy ta hi:ma*[8]*-ha:yakh*[9]
Pekh pa:yas ti ya:van matsiy.

So long as thou wert fit for society,
Not a penny didst thou earn for Hereafter;
Weighed on the fire-wood balance wilt thy skeleton be now.

---

1. Wicked men.
2. (S) Dayaka: communicating; telling; causing; effecting. Here, adviser.
3. (S) Nayaka: a guide; leader.
4. (S) Ranga: theatre; play-house; stage.
5. Did not earn.
6. For the next world.
7. Sekeleton.
8. Firewood.
9. A large balance. The balance for weighing fire-wood. It may refer to the funeral pyre.

Thou shalt realize thy good despite thy maddening. youth.

272. *Chhakhna gvara-sund vatsun*[1] *lalla:n*[2]
Chhakh volala:n[3] *yu:t ka:ts yetshiy*
Voni bujara karakh kreyi
Pekh pa:yas ya:van matsiy.

Thou dost not cherish the preceptor's Word,
Why art thou transgressing so wilfully?
Pious deeds shalt thou do, when old.
Thou shalt realize thy good, despite thy maddening youth.

273. *Tse hai nain*[4] *riva:n*[5] *ananai*
Chhakh vananai kara:n yatshay
Ada kavai piy[6] *prazanavnai*
Pekh pa:yas ya:van matsiy.

They will bring thee weeping and crying,
Since to the woods hast thou come longingly.
How will thy lovers recognize thee then?

---

1. The word; instruction.
2. Lallan: lala-van: to hold dear; to nourish; to act upon.
3. Volalan: Cf. volagan: ulangan karan: to go beyond; to transgress; to disobey.
4. Eyes.
5. Mourning: weeping and crying.
6. (H) Lover; master; husband.

Thou shalt realize thy good, despite thy maddening youth.

274. * * * * * * * * * *

Tsa pachayakh ya:vanani gra:ye[1]
Yot larei:yakh[2] *bo ti kentsh yatshay*
Muhut[3] *sa:dh Yishabra:re*
Peta pa:yas ya:van ma:tsiy.

Walking with airs and graces of youth,
Thou camest here that I may desire too.
Alas! thou hast robbed the sadhu at Ishabar.
Realize thy good, thou drunk with youth.

275. *Ra:th ti vuchhut doh nai:*
Tiy bronth asi khabar va:say
Ya:m a:yakh pa:nai muhanai[4]
Peta pa:yas ya:van matsiy.

Thou didst not mind whether it was day or night,
And the news reached us before thou camest.
So thou hast robbed thyself!
Realize thy good thou drunk with youth.

---

1. Graceful gait.
2. Came running.
3. Bewitched; robbed.
4. There is a reference to a miracle. 'Ya:van Ma:tsiy' lost her buxom youth and turned into a hag, under the Sheikh's glance.

276. *Sa:dha: tse muhut svazan*[1]
Tati loi zan vazakh vitsiy[2]
Voni me pata lajikh kvazan[3]
Pekh pa:yas ya:van ma:tsiy

What a pious saint hast thou robbed!
On examination, thou shalt sound like bell-metal, There.
Now thou pursuest me, O wicked woman!
Thou shalt realize thy good, despite thy maddening youth.

277. *Kati tsatith kreyihandi*[4] *kadal*[5]
Tava reshan vadal gayi[6]
Voni ya:vun karakh badal
Pekh pa:yas ya:van matsiy.

How many bridges of good deeds hast thou demolished
And disturbed the minds of rishis?

---

1. A pious man.
2. (S) Vichaya: examination.
3. An impious person.
4. Of pious deeds.
5. Bridges. The bridges built with good and pious deeds in order to cross the rivers of Hades.
6. To scatter pell-mell. To distract. K. idiom: 'vadal gatshani.'

Thou shalt lose tho youth now,
And shalt realize thy good, despite thy maddening youth.

278. *Tsa kahanz a:sakh duhit*[1]
Soy bronh asi khabar vat:say
Kava me gari:bas tsalahakh muhit
Peta pa:yas ya:van ma:tsiy.

Whose daughter thou art,
Have we come to know beforehand;
Why shouldst thous rob me, the poor me?
Realize thy good, thou maddened with youth.

279. *Apor*[2] *chhus cha:nis ha:las*
Nundi prinuy[3] *sva-yetshiy*[4]
Bugi[5] *rachhtam kalaki*[6] *ka:las*
Peta pa:yas ya:van ma:tsiy.

Of thy condition, I am quite ignorant,
And reprove thee with all good will.

---

1. (S) Daughter.
2. Unlettered; ignorant.
3. Reproached.
4. Cf. (S) Sva-iccha. With good intention; with the desire of doing good. 'sva' is a prefix meaning good. It is opposite of 'kva': bad.
5. For Bhagwan; God.
6. (S) Kalika: Kali Yuga. (Monier-Williams p. 262).

O God, save me in this Kali-Yuga!
Realize thy good, thou maddened with youth.

It is said that Yavan Matsi, whose real name was Shonga Bibi, forsook her evil ways and turned into one of the most devout disciples of Nunda-Ryosh.

36

Self-Indulgence Decried

The Sheilkh led a life of seclusion at Mukhtamula, for about six months, and thereafter set out on a journey to Kamraj, i.e. Baramulla district. As he stepped into Pattan (Pargana Kruhan), he saw a group of men with fishing rods and tackle, hooking fish by the bank of a stream. The spontaneous reaction of the Sheikh to this sport was as follows:

280. *Kandev*[1] *ma:riv mi:n*[2] *ha: zuva*[3] *shami:n*[4]
Yim zuv ma:rith zuvas di:n[5]
Timay duniyahaki brami:n[6]

---

1. Equivalent of 'kyazi': why.
2. (S) Fish. Cf. v. 89.
3. Apostrophe; vocative case, addressing one's own self.
4. (S) Shamaniya: to be tranquillized; consolable. (M.W.p. 1054 ec. 1974).
5. din: give. (Lengthened out vowel for rhyme).
6. (S) bhram: error; mistake.

Naki:r ta Munkir java:bas yi:n[1]
Teli meili a:sma:n to zami:n[2]

Why dost thou kill the fish? O my consolable heart!
Those who feed themselves by killing living creatures,
Are surely deluded of the world.
Nakir and Munkir will come to interrogate,
And the sky and earth shall dissolve into one.

However, the pleasant smell of roast-fish, which spread all around, tickled the olfactory sensitiveness of the Sheikh too. Flustered he lost no time to punish himself for his carnal frailty. Fetching a burning piece of wood, he thrust it into his mouth, as if it were the roast fish. Self-reproach was expressed thus:

281. *Zuva mya:nei hai man sho:tho*
Doha gona:h chhiy potha:nay
Gonahan kunay bortham to:tho[3]
Tati kus yiyi notha:nay[4]

---

1. (Vowel lengthened out, will come.
2. A Kashmiri idiom for Doomsday.
3. Toth barun: to show affection for; to fondle; to cherish.
4. Nothanay? The meaning of this word is not clear. Asad Afaqi in Aina Haq gives the footnote: 'shafat karani': to sympathize, page 309. There is a word 'natharun' (Grierson): to debauch, to ruin. Also, 'nathun' in Kashmiri means to cool down; to get spoilt, to forget.

Naki:r ta Nunkir penay bro:ntho
Tiy karanay yi qasa:b[1] *kara:n gotha:nay.*[2]

O my soul! O my wretched mind!
Thy sins are multiplying day by day.
Fond hast thou become of nothing but sins.
Who will sympathize with thee there?
Nakir and Munkir will meet thee,
And treat thee as the butcher treats the cows.

282. *Nafasay man matsara:viy*
Mi:thi ta zi:thi[3] *putsiy*[4]
Tavai yiluk[5] *ta paluk*[6] *ra:viy*
Kunh nata kava ma:li putsiy.

Thy belly will tempt thy mind,
With the dainty and the delicious;
This world and the next will be lost so:
For whom and to what end?

---

1. (A) butcher. In Kashmiri, 'puj'.
2. Cf. Sanskrit 'goshtha': cow-pen. Hence, a cow. 'kath' or sheep does not seem to be correct, as given by Afaqi,
3. 'Mi:th ta zi:th': a phrase meaning delicious and dainty dishes.
4. For the sake of.
5. Iha-luka.
6. Par-luka.

283. *Nafasas pata lagun*[1] *achh manz sirun*[2]
Ga:shich vomed barizina za:h
Nafasas[3] *pata lagun a:ra manzi yirun*
Halis ta mendis kariy va:h.[4]

To hanker after the belly is a grain in the eye;
Never shouldst hope for the light (of knowledge).
To hanker after belly is to float down a torrential-stream,
Deformed and crippled wilt sure thou be.

284. *Andra khabar yas va:tsay ruhas*[5]
Tas dozakh teli ka:sekh Haray[6]
Yemi dond[7] *gond bochhi nendari ta muhas*
Suy banda tsa:v sahas[8] *Haray.*

He who gains knowledge of the soul within,
Is redeemed from hell by God:

---

1. MS. volagun. 'pata lagun' Afaqi, Ayina Haq.
2. A minute grain or particle. The meaning appears to be that to feed the belly is difficult as to bear a grain of sand in the eye.
3. (A) breath; soul; self. Refers to the belly, here.
4. MS. vath. 'va:h' is given by Afaqi, and it rhymes with 'za:h'.
5. (A) Soul.
6. Hara is Siva: God.
7. Dond is 'soth' or embankment. Dond gandun: to contain within limits.
8. Sahas from (S) 'sahasa': suddenly; spontaneously.

He who contains hunger, sleep and attachments
Gets admittance to God, spontaneously.

The Sheikh's forte is self-mortification. He sees no end to hammering home the need for self-abnegation. He says:

285. *Nafasas mo daph badai*
Nafasas sa:tiy soda: chhuy
Nafasay ma:li ratun hadai
Nafasay prazanith[1] *Khvada: chhuy.*

Call not the self bad;
Thou hast to deal with it, always:
Within bounds, shouldst thou restrain the self,
For God is attained by recognizing it.

286. *Tshunum kunum*[2] *tsho:rum go:rum*[3]
Prakats-dih[4] *aha:rum*[5] *mey*

---

1. Equivalent to 'prazanavith': 'having recognized'. The implied meaning appears to be that the self in man is the instrument of recognizing the Universal Self or God, insomuch as the self in man is part and parcel of the Çosmic Self. "Know thy self" is a beaten adage.
2. The two words go together meaning 'I indulged in worldly pleasures'.
3. These two words mean the same thing.
4. 'Dih' is the body. Prakrti is Nature. 'Prakrats-dih:' this body made of the elements of nature.
5. (S) 'Aha:ran:' to bring; to offer as a sacrifice. (Monier-Williams).

Dahali[1] *dvabas nafas mo:rum*
Go:rum aha:rum sorum Dai.

I wore and sold and sought,
Offered as sacrifice this elemental body,
Restrained my self from the fiery ditch;
Sought, sacrificed, and meditated on God.

1. 'Dahali' from 'da:h' meaning fire. 'Dvab' is a ditch. 'Dahali-dobas': 'the fiery-ditch'. Here it means the burning stomach or abdomen which consumes all that we eat.

37

Wanderings (Continued)

At Andrahama, pargana Kamraj, the Sheikh encamped by the side of a spring. Here he met a Brahman who was busy worshipping his gods. Soon they fell into a conversation. The Brahman boasted of bathing seven times before sitting to offer his prayers. The Sheikh made a lunge at him thus:

287. *Sath sra:nas phal yod poshihiy*
Ga:dl ta krimas a:si akay za:th
Vopas[1] *dinai Dai yod toshihiy*
Dra:lid[2] *leli*[3] *vai*[4] *tshanahan za:th*[5].

If seven times bathing were to bear any fruit,
The fish and crocodile alike would behave:

---

1. Going without meals.
2. (S) 'daridra': a poor man.
3. 'Lyol' is the cooking pot.
4. The quantity of rice put in the pot for cooking.
5. 'zanh': never.

If God were gladdened when we famish with fasts
Never would the destitute put rice in the pot.

One day the Sheikh was busy offering his prayers, when an old man passed by him. The latter observed that the Sheikh's prayers were unusually long. He remarked sarcastically that long prayers would surely help opening the gates of heaven upon the Sheikh soon and, may be, it would bring him powers to turn withered grass green. When the Sheikh was free from his prayers, he addressed the man thus:

288. *Nema:za para ta pa:lan vasei*[1]
Nema:zi dvadas khasei tar.[2]
Nema:zi yilukh ta paluk lasei
Nema:zi bihishtas vasei bar.

Prayers I'll say, with my marrow nourish God.
And prayers do bring cream to the milk!
Prayers shall make me live in this world and the next,
And the Elysian gates do open with prayers.

The MS records that the Sheikh performed a miracle, there and then. He changed a burnt piece of wood into one fresh and green. The old man became his follower.

---

1. The bone marrow.
2. We say in Kashmiri 'har ta tar'; tar is the echo word for 'har' which means a layer of cream.

38

Dialogue with Shyama-Maji

The Sheikh's next sojourn was at Hunchi Pora, pargana Birwa, where he reached in the early spring. He saw a bevy of girls cutting grass and putting it in a large basket. The Sheikh was attracted by the sight and addressed the girls thus:

289. *Kandi ma:ji chhiva nyu:l katra:n*
Tranan[1] *diva:n dro:tu*
Kona ma:ji chhiva paluk[2] *svara:n*
Tati ho:run barun[3] *ko:tu.*

Why dost thou cut the green, O ladies?
Why dost thou strike sickle to the grass?

---

1. (S) Tran: Grass.
2. Par Luka: the other world: hereafter.
3. Horun-barun: to repay a debt: to make good a loss.

Why dost not thou think of the next world?
What a lot mayst thou have to repay there!

One of the girls replied:

290. *Asi ha-ma:li chhi na lavan*[1] *diva:n*
Tava ho:run da:s-da:ratu[2]
Tsa chhukh a:sa:h[3] *heth sa:sa:h*[4] *ma:ra:n*
Katha chhukh kara:n zan nudratu.[5]

Not scattering salt are we, O father,
For which we may have the effects to bear,
With staff in hand, thou art killing a thousand;
So singular and strange thy words do sound.

The Sheikh continued in the chiding strain:

291. *Poni*[6] *vara.h*[7] *za:th na andiy*
Kandi ma:ji tsatakh sabzas gand[8]
Baha:ruk sabza: dyunth asi vandi

---

1. (S) lavan: salt. putting salt in vegetable-beds destroys the vegetables.
2. What is owed.
3. (A) The staff; stick; sceptre.
4. A thousand creatures.
5. (P) Nudrat (derived from Arabic nudrath): oddness; singularity.
6. Pious deeds.
7. Vara:y; 'rost': without.
8. (S) gand: smell.

A:sa:n shai chhai shahar and[1]
Lachha:h ma:rith kya:h dikh grandi
Gatsh prakatsh[2] *za:nun kadith and.*

Nothing will be gaind without pious deeds.
Shouldst thou destroy the fragrance of grass?
Verdure of spring had we seen in winter:
All hope doth lie outside the city!
What would be thy reckoning after killing a lakh?
Learn thou to overcome thy instincts inborn.

292. *Yod bo:zakh sho:takh*[3] *gvarapandei*[4]
Yiy di:nshith reshi ru:di vanan and
Khyo:khna bokh[5] *ohar ava prakath mondei*[6]
Shabhath[7] *rost khyo:kh vopalha:k ta hand.*

Do thou listen to the Guru's advice;
Rishis resorted to forests for sights as these.

---

1. The import of this line is not clear. It may be that all hope of preserving natural life lies in the countryside.
2. (S) Prakrti: The instinctive urges. The import of this line seems to be that the instinctive urge to kill and destroy should be overcome.
3. Cf. (S) 'Shrut': to hear.
4. (P) 'Pand': advice. The advice of the Guru.
5. Cf. (S) 'Bhukta': enjoyed; eaten; or one who has eaten a meal. And 'ohar' from (S) 'Aharaya': to take food; eat; dine. So, 'bokh ohar': tasty food.
6. To get blunted.
7. (A) 'shabah': appearance; flavour; taste and smell; likeness.

Tasty food they are not, lest nature should get blunted,
But ate 'vopalhak' and dandelion with no flavour at all.

The girl said:

293. *Reshi-ma:li pa:ri-pa:ri*[1] *cha:nen da:yan*[2]
Pananen pa:yan[3] *kya:h chhuy ha:l*
Shu:b chhai kathan athan a:sa[4]
Yus na:haqa[5] *ga:sa tsati tas chhu voba:l.*[6]

O father Rishi, hurrah for thy advice!
Why dost thou ignore thy own feet, though?
Charming art thy words, and the staff in thy hand:
Sins weigh him down who cuts the grass for fun.

294. *Ha:vasa dra:yas (na) hata-dond*[7] *heth ga:sas*
Chham vasuri[8] *dvashan kuniy ga:v*
Cha:v baras dvadas gevas[9] *gursas*

---

1. To get sacrificed for; to appreciate.
2. Advice; precept.
3. (P) feet.
4. (P) staff.
5. (P) without claim; unnecessarily; for fun.
6. Burden of sins.
7. Modern Kashmiri is 'drot'; sickle.
8. (S) 'vasar': (RV). matutinal; day, as opposed to night; a day in general. 'Vasura' meaning 'night'.
9. MS. 'geyas'.

Khen gari:b kari:b[1] *chhum sadba:v.*[2]

Not for pleasure, did I come with a sickle for the grass:
For the whole day does serve me a single cow in milk.
Much do I enjoy milk, ghee and whey,
And sincerely desire the needy to feed.

And the Sheikh replied:

295. *Yihama:ji*[3] *zuv chhusta ketha tsatize*
Zuvas zuv dizina za:th[4]
La:nis lekhitis kya:h karize
Asi hama:ji vuchha:v chon sandbha:v.

Life it has, so why shouldst thou cut it?
Never shouldst thou feed life on life.
However, who can undo the writ of Fate?
All that I wanted to find was thy pious motive.

The girl said:

296. *Ba:bajuv*[5] *dvada geyi deva ku:ntsh*[6] *shehliy*

---

1. Karib is echo-word for gari:b; the poor and needy.
2. Good intention; desire.
3. Vocative case, employed for addressing a lady. 'Ma:ji': O mother.
4. 'zath': never (zanh).
5. Respectful address to a gentleman; compare No. 1 above.
6. 'kanh': anyone.

Tavai hata-dond dra:yas hali heth
Chhai meti ya:d gamats tahanzay[1] *kaliy*[2]
Yanbarzoliy[3] *rachhtam tseth*
Tsa shu:bakh gonda:h[4] *sa:ni malmaliy*
Pakhtam gatshith gara panun heth.

May be milk and ghee will cool someone's fire, O father;
So did I come with a sickle in my waist;
I tôo am taken up with devotion to Him;
Do please bear with me, a Narcissus that I am.
Thou shouldst be a crest upon our muslin (turban)!
Mayst thou condescend to come to my home.

The Sheikh had no doubts in his mind that the girl was endowed with spiritual acumen of a high order. He praised her and addressed her thus:

297. *Amra*[5] *koruy asi aza:nani*
Andiy vuchhuy vondi sad-bha:v
Khatith haba: chhakh ratna-mani[6]

---

1. Of God.
2. Intense longing.
3. Narcissus flower; name given to women for their beauty and tenderness.
4. Crest of feathers. (Fixed on his muslin turban) it was used by the Hindu bridegroom as a crest of honour and distinction. The kings wore a 'gond' or plume-crest as a symbol of regal majesty.
5. (A) order.
6. A jewel.

Kas kya:h bani karma lekhanai[1] *a:v*
Kami va:ts[2] *ta za:ni ra:kh karmani*
Pazi-kathi ba:vtam[3] *kya:h chhuy na:v.*

Unacquainted though, I commanded thee so,
From the external gauged thy pious flow of thought.
A hidden jewel art thou!
What befalls whom depends upon the writ of fate.
Who could know or read the line of destiny?
Do tell me truly what thy name is.

And the girl replied:

298. *Kya:h dapai Resh-ma:li Sheikh Abda:las*[4]
Tse ka:mi la:las mval za:nya:v
Vondiy siv[5] *ka:rɔth Haqi-ta' a:las*[6]
Ada nah boruth duniyuhuk cha:v
Dond yeli gonduth[7] *sili*[8] *ta taniy*
Kusna za:niy Sir-sadhbha:v[9]

---

1. The faith that one has to bear the fruit of his actions, as his fate.
2. (S) 'Vack': to speak; here, to read.
3. Say; describe.
4. (A) the chief.
5. (S) 'Sev': to worship.
6. (A) Great God.
7. 'Dond gandun' means to raise an embankment: K. idiom for restraining oneself.
8. (S) Sil: to garner the grains; food.
9. Mystery; secret. The secret of good intentions.

Ba:bajuv meti sa:ti muri:dan kaniy
Me chhuy pazi-kathi Sha:ma-ma:ji na:v.

What shall I tell thee; the chief of the Sheikhs?
Who could know the price of a diamond like thee?
With devotion hast thou worshipped Great God,
Nor didst thou become attached to the world.
As thou restrained thyself from indulgence of the body,
Who does not know the secret of thy piety?
Admit me too among thy disciples; O father:
In good sooth am I called Shama-maji.

Shama-ded was included among the disciples of the Sheikh. The MS. records that by way of instruction and guidance, the Sheikh said:

299. *Pa:ntsan vaqtan sajida dize*
Myu:th ta modur khezina za:th[1]
Ma:tam heth keth Di:vuh[2] *raziy*[3]

1. 'Za:nh'; never.
2. (S) Diva: God,
3. 'raziy' from (S) 'rajyati': to be delighted; to rejoice; to be gladdened. The alternative meaning can be given for 'divu-raze' as in the rope-line of God or on the path of God: i.e., all the trouble should be taken for God's sake. Asad Afaqi gives the variant of the line as "Matam heth yeti dohay rivize" meaning that "Thou

(Continued)

Duniyahach la:dan[1] *hezi na za:th*
Yiha-ma:ji-ku:ri yod voni tagiy
Ati[2] *din lukhay nikis*[3] *rachizi kath*[4]
Yiha-ma:ji turag[5] *ratizen vagi*[6]
A:si zi marag panun tsetas[7] *heth.*

Do bow in prayer five times a day;
Abstain from eating things dainty and sweet;
Despite thy sorrow, the Lord will be pleased.
Never be burdened with attachment to the world.
If thou, my daughter, canst do this,
People will give the good, cherish the point.

(*Continued*)

shouldst always weep and grieve here in the world". But that appears to be a too pessimistic view of life.

1. Cf. (S) 'la:dana' or la:lana: fondling; caressing; cherishing. Hence, being attached to. (Monier-Williams).
2. Asad Afaqi, p 76, has a variant; 'yi-hai maji koori doha aki thaki,' 'Athai den lagiy nahakas rachhizi tseth.'
3. 'Nek insa:nas': a good man.
4. 'Nath rachhizi' K. idiom: 'keep it a secret'; between you and me.
5. A horse; the mind.
6. The reins. To hold the horse of the mind by the reins.
7. Tseth: conscious mind; memory.

Holdst thou the steed tight by the reins,
And bear thy death always in mind.

The girl appealed to the Sheih kto give up wandering and to choose a spot for rest. She said:

300. *Ba:bajuv voni pyom ha:vas behtam penje*[1]
Lanji gayam bulbul[2] *vahit*[3] *ta keth*
Khabar hetam zan babri-lanje
Deva qabar gatshiha shihilith keth.

O father, I wish thou wert to occupy a fixed seat.
The 'bulbul' has flown away from my bough,
Do assess me,—a sweet-basil twig—
So may I rest in peace, in my grave.

The Sheikh chose a stone as his seat and engaged himself in remembering God. He says :

301. *Ra:tas dohas Kalima porum*
Tiy zan morum to:lukuy svan
Ra:th doh kani peth borum
O:sus sartal sapunus svan.

Night and day, I chanted the Kalima,

---

1. Pend: house. Cf. 'Pend ta puran'. Penji. bihun: staying in a house; to lead a stationary life.
2. Throstle (song thrush).
3. 'vathith'?

And fixed in mind as gold by weighment;
On the stone spent I my night and day:
Lo! the brass of my self was changed into gold.

39

The Sheikh and a Scholar

Soon after, a theologian, (Faqih—a scholar of the Shariat), Qazi Saider-uddin, heard of the miracles performed by the Sheikh. Accompanied by four hundred Islamic scholars, he came to meet the Sheikh. Each one of the Ulemas feared that he would have to deal with an uneducated ascetic, intractable and stubborn, and conceited with vain spirituality. Each hoped to batter him with questions on religion. In a short while, by the time of afternoon prayers, they reached the place where the Sheikh occupied the stone. They had their ablutions and wondered where to sit. A miracle flabbergasted them: the stone, hardly large enough to accommodate one or two persons, expanded as they approached it one after another and accommodated them all !

Howevr, the Qazi expressed that it would have been much better had the Sheikh been learned in the Islamic law so that he might have pursued religious activity

more vigorously, accotding to the Law. Upon this, the Sheikh retroted thus:

302. '*Alimukh a:gur kalimuk ma:nei*
Kreyi hond a:gur mya:niy[1] *khen*
Shinyahukh[2] *a:gur pa:nai za:nei*
Sodaruk a:gur labasna tshen.

Vhe meaning of Kalima is the Source of Knowledge;
The source of pious deeds is the food I eat;
God alone knows the source of The Void;
In the source of the sea, there's no break.

303. *Alim*[3] *bod ta kalima so:vu*[4]
Mohammad pa:lith pakhta vatei
Kreyi vurani[5] *mvakhta lo:vu*
Ba:v[6] *chhuy da:v*[7] *su tath*[8] *vatei.*

Knowledge is great and Kalima beneficial;
Obeying Mohammad, walk the (right) path;

---

1. Mine.
2. Of the Void. It may refer to space.
3. (A) knowledge: here religious knowledge.
4. Contributing to well-being; beneficial.
5. Putting the thread through the holes of beads.
6. The motive behind the act.
7. A piece of thread.
8. On the path of God-realization. Mere religious knowledge does not carry one far. The motive for acquiring the knowledge is the thing.

Thread the pearl necklace with thy pious deeds;
On the holy path, thy motive is the thread.

304. *'Alim para:n ma' a: shuk*[1] *ha:vas*[2]
Tshalas[3] *za:gan akis skh*
Chhiva timan[4] *a:san ma:luk masah*[5]
Mehma:n[6] *di:nshith yiva:n tsakh*
Ava chhukh guma:n[7] *asiy chhi kha:sah*[8]
Tati[9] *mo mokalan sa:sa manza akh.*

Knowledge is acquired to earn a living;
Thy lie in wait to out-trick one another;
Drunk are they with wealth they possess,
And angry they grow at the sight of a guest:
Airs they assume of being elite;
Not one in a thousand shall escape there.

---

1. MS. 'ma:shuk' of livelihood.
2. Desire.
3. Trickery.
4. MS. tim.
5. From 'mas', meating drink; wine; intoxication.
6. (P) Guest; a stranger.
7. (P) thought ; (arrogance) ; conjecture ; doubt.
8. (A) kha:s; distinguished; special; elite.
9. There (on the Judgement Day). Asad Afaqi: the quatrain reads as under:

   'Alima poruvo vofa ke havasay
   Tshalas chhiva zagan akis akh
   Kava chhuva guman asi chhi khasah
   Tati mo mokliv sasa manza akh.

   Aina Haq. p. 181.

305. *Para:n para:n ta:l*[1] *zev phajikh*
Lekha:n lekha:n atha tanga a:y
To:thina duniyahach kal-bad[2] *tsajikh*
Vondas[3] *lajikhna phikir*[4] *ta da:y*[5].

Their palate and tongue wore out with reading,
And writing tired out their hands;
Still they lost not their attachment to the world,
Neither care nor counsel prevailed over them.

306. *'Alim chhuy sandu:kas svan zan tha:vun*
Sivas[6] *sudha:*[7] *pakun pavah*[8]
Sudha: muts[9] *chhuy poz ba:vun*
Yi:man chhuy tso:ng[10] *rachhun va:vah*
Nema:z chhai zamini phal zan vavun

---

1. MS 'ta:v'. Aina Haq, p. 151. "paran paran zev tal phajivo......" ta:l palate.
2. Attachment to worldly objects is tantamount to wearing shackles; hence the use of the word 'bad' or bad in English. 'kal-bad': evil desire.
3. To the mind.
4. (A) Anxiety; care; notion.
5. Good counsel.
6. (S) 'sev': to serve; to attend upon.
7. (S) 'sudha:': welfare, ease; comfort.
8. Right direction.
9. Cf. (P) 'muzd': wages; issue.
10. The earthen oil lamp.

Adab[1] *chhuy nend*[2] *papiy tavah.*

Learning is gold preserved in a chest;
Service gets comfort, walk thou with care;
The cost of welfare is speaking the truth;
Honesty is the candle, protect it from wind;
Prayers are like sowing the field;
Culture is weeding, crops ripen so.

307. *Dil chhuy ga:d hokhi mo tha:vun*
Zikri[3] *hond poni dis lasiy tavah*
Nafas chhuy la:l atha mo tra:vun
Sa:heb chhuy ma:'[4]*shoq to:shi*[5] *tavah,*

Mind is a fish, throw it not on land,
The water of muttering God's name will make it live.
Self is the ruby, out of hand let it not go.
The Lord is the Beloved, will be pleased so.

308. *Da:nishmand*[6] *chhuy amrita goru*[7]

---

1. The religious formality; or, social form.
2. Weeding the paddy crops.
3. (A) Muttering God's name.
4. Cf. (P) Sufism: The Divine Beloved.
5. (S) 'tush': toshate: to be satisfied or pleased with.
6. (P) A wise man; learned. The word appears to have been used ironically for the so-called wise man.
7. The brewer of amrita or nectar. In some versions 'goru' is taken for unpurified sugar, so that amrit-

(*Continued*)

Phyor phyor a:ses pashpa:n
Brontha-kani heth a:si kita:ba-loru[1]
Vuchhith a:si ta:ntsara:n[2]
Vuchha:n hath[3] *andra tshoru*
Paras prini ta mashas pa:n.

The wiseman is the maker of nectar,
Drops (of wisdom) trickle from him;
Has a pile of books in front of him;

(*Continued*)

goru would mean sweet amrit. But there seems no need to add 'sweet' to amrit or nectar, the food of gods. Nor is the meaning 'a preceptor' or 'guru' suitable in the given context, insomuch as the Sheikh seems to talk of pseudo-scholars. Hence, amrita-gor means the maker or brewer of amrit.

1. The 'u' at the end is just an elongation which is dropped out in speech today except when certain surnames are pronounced: e.g. 'Dra:bu' for 'Drob'; 'Tiku' for 'Tyuk'; 'Padroo' for 'Padar'; 'Wanchoo' for 'Wonch'; 'Kyomu' for 'Kyom'; etc.
2. The Urdu Dictionary, Logat Ferozi, p. 422, 'tanchna': to enjoy to practise deceit in order to gain one's end. Also, 'tankna': to record for memory.
3. The word 'hath' has been read as 'hyot'. Aina Haq. p. 188: "vuchhun hyot chhu andra tshoru"; But vuchhum hyot' presumes an outside observer. 'A hundred books' is more appropriate.

Consulting these, he practises deceit.
A hundred (books) he reads, but remains empty within;
Admonishes others but forgets himself.

309. *Aval*[1] *pranith*[2]*-parith ana:n*
Khalaqan[3] *ni:ki:*[4] *kana:n a:siy*
Lar ladith tshana:n a:sma:nan
Za:na:n dunya:h sor-bon[5] *a:siy*
a:kharath[6] *tra:yith ma:za:n danan*
So bvad hajuv haiva:nan[7] *a:siy.*

First he studies and collects knowledge,
Then sells goodness to the people at large;
He builds a house high upto the sky,
Considering the world a lasting, firm base:
Ignoring 'hereafter', he runs after wealth;
Such sense, no doubt, is found in the brutes,

---

1. (A) First.
2. The compound word means 'after making a lot of study.'
3. (A) To the people.
4. Good advice.
5. 'sor' means permanent; that which lasts; and 'bon' is short of 'buniyad' or foundation. Therefore, of strong foundation.
6. (A) The Sheikh is preoccupied with the other world; the future state.
7. Animals.

310. *'Alim paranta parith na pa:lan*
Penakh la:lan[1] *pahl*[2] *ga:sh kati a:siy*
Mi:th ta modari anta:h[3] *baran*
....
Hacha mandota[4] *gachha*[5] *sa:ti valan*
Sondaran[6] *sati tseth*[7] *timan a:siy*
'Alimuk ba:r lodahakh kharan
Kara:n gona:h bandagi Sa:hebasay[8]
Hasad nifa:q prakat[9] *baran*
Tim hava:la karakh Shaita:nasay.

Books they study, but do not act on them:
White specks in eyes will destroy their sight.
They fill their bellies with sweet and delicious dishes.
....
With shell-lime, they plaster mansions wooden,

---

1. La:l: the iris.
2. A white speck, not to be confused with cataract-
3. (S) The internal; the belly.
4. In Kashmir, till recently, the basic framework of even large buildings used to be of wood.
5. (P) (H) gach: shell-lime; mortar.
6. Soundar: beautiful.
7. Conscious mind.
8. The import is that though they commit sins, outwardly they demonstrate that they spend their lives in the service of the Lord. They are dissemblers and hypocrites.
9. Prakrti: the nature of man. Here, inclination.

And hearts they devote to the thoughts of the belles.
They carry the load of knowledge,—the donkeys!
Immersed in sin, they worship the Lord!
Envy and disunity fill their minds;
Satan does hold them under his thumb.

40

On Death

The Sheikh seems to be hunted by the theme of death. He reverts to it again and again. A grim picture of Death is painted as a stern warning to man. Wages of sin is death and relentless flames of Hell await the sinner. The Sheikh does not, however, fail to encourage the pious man: paragons of beauty will welcome him in Heaven. He says:

311. *Atha za vatith khor za vaha:rith*
Ninai duniyahach lolar[1] *tra:vith keth*
Gari ninay mor[2] *na:vith*
Yinai maza:r sa:vith keth

---

1. The cause of attachment: worldly possessions to which man is attached.
2. The dead body from which the bird of the soul has flown. 'mor' actually means a cage, or a coop such as the hen-coop.

Nunden hu:rah tha:van volala:vith[1]
Doiten da:zakh ta:vith keth.

With arms folded and legs stretched,
Leaving behind attachments, thou wilt be carried away.
Washing thy corpse thoroughly at home,
They'll lay thee to rest in the (cold) grave-yard.
The good will be cuddled by paragons of beauty
And the wicked will roast in the fire of Hell.

312. *Ya:m chhuy ta:pith doh*[2] *garei*
Ta:m ka:ma:h karto darketh
Arzut[3] *kar mrata*[4] *garei*
Lu:kan sa:tin har[5] *kheth*
Somebrith ma:nchh tha:va:n tularei
Patav gatsha:n tsarei kheth.

So long as the sun shines upon thee,
Do thou the deeds of lasting value;

---

1. The meaning of this word is doubtful. It may be a derivative of 'volas karun': to adorn. Or it may simply be formed from 'vola-vola karun': to welcome. I have put the meaning 'fondle' or caress.
2. 'Ta:pani doh' is a Kashmiri idiom: sunny days.
4. Earning or wages.
3. (S) 'Mrita': death. Cf. (S) Mrityu: death; dying. The hour of death.
5. ,har' short of 'ohar' or 'a:ha:r': food.

Earn thou thy wages, for the hour of death,
And share thy meals with people, at large.
The bees do toil and fill the honey-hive,
And sparrows do make a feast thereof.

313. *Zeitha ma:sa nesar*[1] *peyiy kandi*
Voth papi vandai tseitha[2] *kar*
Yuth a:sun gatshi zeitha kyoho vandi
Noma pa:ntsh nema:za grandi kar[3]
Ma:l mo lagiy tati kuni grandi
Yeti zi mvakul gatshakh[4] *phikra:h kar.*

Why didst thou slumber in the month of Jeth ?
Arise! Harrow the field in mid-winter:
Thou shouldst be such in summer and winter
That the five prayers are made to a good reckoning.
Thy wealth will not count for anything (there)
Where thou art freed: take heed.

314. *Sarfas tsalizi astas khandas*
Sahas tsalize kruhas ta:m
Dl:nda:ras[5] *tsalize vaharas khandas*
Mo:tas tsalizi na a:chh muhas ta:m

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1. Slumber.
2. Breaking the clods with a horrow; ploughing a second time.
3. The five prayers said during the day may be fruitful. 'grandi karun', K. Idiom.
4. Be free from tbe shackles of wordly possessions.
5. A man of religiosity, who professes religion for show; morbidly religious.

Keep away from a snake by an arm's length,
And from a tiger by a couple of miles;
Keep away from a religiose by nearly a year;
But thou canst not escape Death by an eyelash hair.

315. *Mo:th chhuy sah ta kotu tsalizei*
Kheli manza kadiy tsa:rith keth
Mo:th chhai sharbath chena rost na balizei
suli[1] *kona gaya:kh ga:rith keth.*

Thou canst not escape Death, the tiger;
Out of a flock will he pick thee out;
Cured wilt thou not be but wlth the potion of Death:
Why didst not thou realize this early?

316. *A:dam a:sith lo:guth kharo*
Ginda:n su:ruy doh ta ra:th
Marun masharith sapanukh garo[2]
Kya:h kara kya:h kara tsoluy na za:th[3]

Though a human being, thou acted like an ass,
And playing. spent thy day and night:
Conceited becamest thou, forgetting death,
Andd always bemoaned thy helplessness.

---

1. Early in life.
2. (A) Garoor: a thing by which one is deceived; pride.
3. 'Zath': 'zanh'; never.

317. *Adijan sapaniy anjara panjaro*
Tsetas pa:viy avalim ra:th[1]
Pa:nas cha:nis gatshi zara zaro
Kya:h kara kya:h kara tsoluy na za:th[2]

Thy skeleton will be scattered about
Reminded wilt thou be of the first night of (agony);
Broken up into particles shall thy body be.
"What shall Ido?" Grumbling hast thou always been.

318. *Yas o:ra yamun*[3] *yo:r vasei*
Tas hai a:lam vadi lasi mo:[4]
Da:yan gazan tal yus tsasei
Su hai vali:[5] *a:si Khasi mo.*

Upon whom the Angel of Death descends,
Weeping and crying of the whole world availeth naught;

---

1. 'Avlim Rath': It may refer to the first night in the grave when Nakir and Munkir, two angels, are said to ask questions about the deeds done in this world. It must be the most terrible night, if the consciousness is supposed to persist. The Sheikh refers to Nakir and Munkir elsewhere too.
2. The Sheikh is sorely disgusted with man who always bemoans his helplessness.
3. Yamun stands for Yam ; the Angel of Death.
4. Man is mortal.
5. (A) a great saint.

Buried under two ells of land,
He cannot get out though a saint be he.

319. *Kya:h tagi mo:tas ta mo:taken ka:nan*[1]
Kaman jawa:nan chha:ngar peyiy[2]
Po:ni zan shropuy naven ba:nan
Va:ni[3] *dith va:nan pha:lav gayiy.*

How can one escape Death and his darts?
How many youths have been hustled away!
Water soaked, as it were, in earthenware new,
And many a shopkeeper had to shut shop down.

320. *Asi bronth yim a:yi timav yotsh pata*[4]
Chhoni[5] *dapi-dapi manz ha:sil kya:t*
Maranas chhum yu:t kya:h trapa-trapa[6]
Ga:sil[7] *sombram va:sil*[8] *kya:t.*

Those who preceded us wished to go last;

---

1. (S) Kanda: arrow. The sentence should run as: "Kyah tagi motas ta motaken ka:nan (nishi)".
2. To hustle away. K. idiom 'Chhala Chha:ngar': to disperse helter-skelter.
3. 'Vani' plural of 'voni. Voni: a shopkeeper; 'voni' also stands for a cultured gentlemen.
4. The attachment to life makes people wish to live as long as possible.
5. Empty. Mere wishing carries one nowhere.
6. A scramble; urgency.
7. Weeds; useless things.
8. From 'vasul': to obtain; whetever is obtained.

But mere words and wishes bear no fruit.
Why this instancy and scramble for death?
Gleaned have I but straw! What is the gain to me?

321. *Ha:ras*[1] *nendar peyam ya:math poh*[2] *go:m*
Ka:ras doh a:m na granzi akh
Ti teli pyo:m tsetas yeli vothun koh go:m
Pa:nai a:m Yamun ta dopanam pakh.

Sleeping summer away, I woke in mid-winter;
Not a single day was made to my reckoning;
This I remembered when standing up became an uphill task:
And Death himself came to lead me hence.

322. *Duniyahas a:y, ba:ji ba:ji*[3]
Samiih karav ba:ji-bath[4]
Tse bronth gay mo:l ta ma:ji
Ka:tsa:h gamats chhai va:linj vath.

Unto this world we came as partners,
To divide the booty among ourselves!
Before thee did go thy parents:
What a heart of stone thou dost have!

323. *Ra:j kor Sikandari ta:jda:ran*
Tami kunh ma:l niv ra:tim sa:ti.

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1. The peak of summer; a Bikrami month.
2. Pon is a Bikrami month; the chilliest of months.
3. As partners.
4. To divide the good things of life.

Dil dith tsha:nd dih ni:la maza:ran
Asi bro:nth asihih ga:mati ka:ti.

What rule was Alexander's who wore the crown!
Not a faithing did he take along with him.
Searchest thou carefully the green graveyards;
How many like us have gone before!

324. *Tala chhuy zyus tay petha chhukh natsa:n*
Vanta ma:li vonda ketha patsa:n chhuy
'Aza:bi[1] *qabras kona chhukh khotsa:n*
Daphta ma:li ann ketha rotsa:n chhuy.

Beneath thee the Abyss and dancing go-est thou!
How dost thy heart trust it so?
Why dost not thou fear the torment of the grave?
How dost thou feel like eating any food?

325. *Sa:hibo kenh gai chya:niy veirei*
Kenh gai zeirei aki gumra:h[2]
Kentsan qabar chhai po:sh zan sheirei
Kentsan qabar chhai siya:h[3] *cha:h.*

Some devoted themselves to Thee, O Lord,
Some lost their way by just a slip.
For some the grave is a crown of flowers,
For others it is but a dark abyss.

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1. (A) (v.n. 'azb: to prevent') punisament; pain; torture.
2. (P) losing the way; erring; astray; misled; depraved.
3. (P) blaek; dark; unfortunate.

326. *Kandev haranani*[1] *tsha:la chhukh niva:n*
Chhai no tsetas maranan garay
Metsi tal vasakh kava chhukh chhiva:n
Kath kits lazath vogani laray
Pata brontha yinai hisa:b heva:n
Java:b tati dikh kamyu: tharay.

Why dost thou frisk like a sportive deer?
Hast thou forgotten the hour of death?
Under the ground thy grave! Why be excited?
To what end this lofty building?
Thy accounts will be checked from the beginning to end;
Against what backing wilt thou answer there?

327. *Ra:za Honz*[2] *a:sith sapadukh koluy*
Kusta:m[3] *tsoluy kya:hta:m*[4] *heth*
Tshal[5] *gav band ta kha:ri*[6] *hyot goluy*[7]

1. Of the deer.
2. Cf. V. 136 footnote (8).
3. It is an example of superb lyrical line, full of suggestive allusiveness. 'Kustam' may refer to the angel of Death. Cf. "Kamitam Kartamath bana, Kustam pot tshayi dyunthmut. "Masterji (Late Pandit Zinda Kaul).
4. 'Kya:hta:m': some undefined thing.
5. The mechanical device which makes the mill-wheel move round and round. Fulcrum.
6. The receptacle in which grain is put for grinding.
7. 'Gol hyon': to get blocked so that the grain does not come down for grinding.

Gratavo:l tsoluy·ba:ravani[1] *heth.*

Dumb hast thou turned, though a King-Swan:
Someone has snatched Something from thee!
The machine stopped, the receptacle blocked,
And the miller made off with unearned fee.

328. *Va:da: koruth ti karba:*
Ti karba: ba:yi tsetas peyiy
Atha chhuth tro:vmut kharba:[2]
Sanda:rmats[3] *kongva:r*[4] *kheyiy*
Tati kusba: da:riy tharba:[5]
Yeti nanis kartal peyiy
Marna bronthuy marba:[6]
Marith martaba[7] *peyiy.*

What thou hast promised, fulfil it now.
When wilt thou recollect that?
Left out of hand hast thou the ass!
Surely will it eat the well·tended saffron-field.
Who'll offer his back for thee
Where the scimitar strikes the naked body?
Die, therefore, before thy death.
So mayst acquire status after thou art no more.

---

1. The wages for grinding, usually in kind.
2. Ass; mind. To allow the mind to wander.
3. Well tended and maintained.
4. A saffron garden. A cherished possession.
5. 'Thar darani' is an idiom: to defend.
6. Total renunciation.
7. (P) degree; station; statuts.

329. *Manas khai*[1] *ka:s yitha ka:si a:nas*
Tava Zanas[2] *sa:ti gatshiy za:n*
Tala-tala kya:h chhuy shrehuk[3] *pa:nas*
Maranas bronth mar suy chhuy gya:n.[4]

Burnish the mind to the shine of the mirror,
Thus wilt thou get acquainted with the Lord;
Why this subconscious attachment for the body?
Die thou before death: that is the Knowledge true.

---

1. Rust.
2. The eternal Being.
3. 'Shran' Cf. (S) snih: attachment.
4. 'Jnana: true knowledge.
   Cf. "Zi:vantai mari tay suy chhuy gya:n". Lalla-ded (The Ascent of Self. V. 86).

41

The True Lover

The last quatrain in the manuscript is devoted to mystical love. Love is the ladder leading up to the Lord.

330. *'A:shaq*[1] *suy yus 'ashqa sa:ti daziy*
Svan zan prazales panun pa:n
'Ashaqun do:d yas vanlinji saziy[2]
Suy ada vatiy La:maka:n.[3]

A lover is he who burns with love,
Like gold will glitter his own self;
The one, whose heart is afflicted with love,
Will surely attain the Infinite Self.

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1. (P) Lover.
2. Sazun: to be deeply felt.
3. (A) inexistent. The spaceless; The Infinite; God.

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